



# WORLD CALL

July-August 1933

Price 15 Cents

## Five-Year Notes

The United Christian Missionary Society has devised a plan to meet the difficulty of borrowing in these times. In the present money stringency banks have been compelled to restrict loans to a short time basis. The new plan is to shift short time loans carried by banks to long time loans carried by individual friends of the missionary work. This plan will enable the Society to carry its indebtedness until the country has an opportunity to improve economic conditions.

Friends of the work will be provided with a secure investment in a time when many are uncertain as to disposal of surplus funds.

The plan does not contemplate increasing the indebtedness of the Society, but only the transfer of part of it from banks to individuals. The same high class collateral will be behind these loans as is now given to secure the loans from banks. The Indiana Trust Company, one of the strong and conservative institutions of the middle west, will serve as trustee, holding \$125.00 of sound mortgages for each \$100.00 of loans transferred to individuals.

The plan has been reviewed and approved by the executive committee of the Society and by a number of other strong business men of the brotherhood.

The plan is a constructive move affording material help to the missionary work and at the same time providing a safe investment for those who make the loans.

C. W. PLOPPER,  
Treasurer,  
United Christian Missionary Society

## Between Friends

**T**HIS month our page "The Month Among Disciples" was crowded out by the fact that we are trying to pack two months' material into one month's magazine. Now we must wait and see if anybody misses it. (What a shock if nobody notices!) Recently a certain newspaper inadvertently omitted the last installment of a continued story. They expected a storm of abuse from their readers. To their astonishment, not a whisper of protest came in. We hope none of our pages are so friendless as this newspaper serial, but if any are so forlorn, we hope our readers will inform us.

We have mentioned several times how very much we must depend upon letters from our subscribers. They are our best guide. Yesterday this one came from Springfield, Missouri. It did our souls good. "I have been a subscriber to WORLD CALL since its first issue, and welcome its monthly visits with pleasure and usually with profit. I would be glad if it had ten more pages. Can't you add another for *U. C. S. M. Broadcastings* and for *Notes from the Field*? Personal letters from our missionaries, etc. We need them for our programs and information . . . As for the ten most effective preachers among the Disciples of Christ, who presumes to name them? Besides, is not much of the virtue of a sermon in hearing it delivered? . . . Give us women real missionary information and we will do the dispensing, for WORLD CALL is our base of supply. Mrs. C. E. F. Smith."

There speaks a real and valued friend! Her suggestions are inspired by a real concern for a more effective magazine, and we appreciate them. We wish it were possible for us to add the pages she suggests, but for financial reasons this is unthinkable. We are having all we can do to keep what we have, and unless we can add a substantial number to our list of subscribers in the next few months, we may have to subtract instead of adding pages.

With reference to the sermons, we are carrying them for two reasons: first, because we believe thousands of people are sadly confused and need these great spiritual messages; and second, because WORLD CALL wants to enlarge the already large circle of ministers and laymen who regard this as *their* magazine. We are proud because Mrs. Smith and the missionary women of the entire brotherhood consider WORLD CALL as their very own, but we are sure that their sense of possession will not be less but greater when we have every preacher in the brotherhood considering that this is also *his* magazine, and when every board member and every Sunday school leader and young people's champion insists that WORLD CALL also belongs to them.

—The Editor.

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# World Call

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# The Threshold

This issue of WORLD CALL is devoted to the interests of both Church Erection and the Board of Temperance and Social Welfare.

Our cover illustration pictures the historic church doors on which Martin Luther nailed the document which started the Protestant Reformation in 1517. The doors of All Saints Church were commonly used for posting proclamations for the nearby University of Wittenberg, and so on them Luther fastened his famous "ninety-five theses." The doors still stand, guarding the church in which Luther now lies buried. The illustration was provided by Publisher's Photo Service, and is used here because of its appropriateness to an issue devoted to church erection and to prophetic religion.

Our first article is a graphic human interest story of how a group of Christian people risked their homes for the house of God and how these homes and the church were saved when it seemed that they must all be lost.

One of the best-known social workers in the country gives a picture of the old-time saloon. In these days when the gains of years of warfare against the iniquitous liquor traffic are being swallowed up in the mad stampede which liquor propaganda has engineered, it will be well to take a good look at the social effect which liquor always brings. America may foolishly permit the repeal of the Eighteenth Amendment, but it cannot repeal the physiological, social, and religious laws which make liquor forever a curse.

Through the language of pictures an outstanding interpreter in the field of religious art opens up to us the "Two Ways" which now lie before the world. This article is particularly appropriate in a

month when great international conferences are meeting in Europe to decide which way our world shall take.

## This Issue

Due to the economic pressure of these times, it seemed wise to the WORLD CALL Publication Committee to omit the August issue this year. We have therefore tried to pack into this one issue the material we usually carry in both July and August. We hope our subscribers will understand that this step would not have been taken if it had not been necessary. The financial situation is such that dozens of magazines are omitting one or sometimes two issues during the summer, and many are in addition to this reducing the number of pages. WORLD CALL takes pride in the fact that it is one of the few self-supporting religious journals, and we know that our friends will heartily endorse every reasonable step to help us keep our budget balanced.

The second of the ten preachers chosen by a vote of the ministry of the entire brotherhood this month contributes a notable sermon. The widespread interest aroused in the selection of these ten leaders by our preachers is being continued as this series of great messages gets under way.

One of the clearest bits of description we have read recently is contained in the article on contrasts in African village customs. In Africa, apparently, Christianity is a totally different "way of life."

The discussion which we have continued for the past six months

on different phases of the Laymen's Missionary Report this month is continued by an article discussing what that report has to say about the quality of missionary personnel. Whether or not we agree with the author's opinion, we must at least concede that his fifteen years' experience as a missionary and his later work as one of the "Fact-Finders" who gathered the material upon which the report was based, entitle him to have an opinion and to express it in his own vigorous way.

"Christianity with its sense of divine initiative and personal worth has given a new attitude of self-respect and self-confidence to the man further down, and is opening to him a better day. Nations are drawing together in a new spirit of cooperation and sense of need. Races are achieving an understanding of the fundamental qualities which make them one. We dare not fail now to sustain and reinforce the enterprises which mould into the very heart of mankind the ideals of Jesus Christ."

—IMOGENE MULLINS.

## "The Movies Are Always Asking for Money"

Lest we forget! It is unquestionably true that "The Church is always asking for money." According to Dr. George Burton Cutten, President of Colgate University, 20,000,000 people attend the movies each day, that an average of \$5,000,000 daily or of close to two billions yearly. Circus admissions last year amounted to over \$30,000,000, a sum quite equal to the missionary offerings of the leading denominations. Over \$100,000,000 were spent on jazz orchestras. One prize fight between two cauliflower artists caused an outlay of \$5,000,000. The finances of the church have been riddled by our heavy guns; let's find a new target! "The movies are always asking for money."

# WORLD CALL

VOLUME XV

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## Disciples at World's Fair

THROUGH a committee appointed by the International Convention of Disciples of Christ, plans are being made for the observance of five Disciples' Days at "A CENTURY OF PROGRESS EXPOSITION," Chicago.

A fifty-minute period will be used by the Disciples of Christ one day each month during the period of the World's Fair. The program will be in the Assembly Hall of the Hall of Religion from 1:00 to 2:00 p.m. on each of the following Tuesdays—June 27, July 25, August 22, September 19 and October 10.

These meetings will afford a splendid opportunity to those who are visiting the World's Fair for fellowship and inspiration. The programs will be of a high order and will be participated in by leaders of our Brotherhood life. The underlying theme of these programs will be to portray the contribution which the Disciples have made to the religious life of America and the World during the past century.

On Tuesday, June 27, George A. Campbell, president, International Convention, will speak on "The Pioneers—Their Message and Mission," and H. C. Armstrong on "Christian Unity." It is to be hoped that these programs will attract Disciples from all over America to the Hall of Religion.

H. B. HOLLOWAY.

## Church Membership Attains New Record

CHURCH membership is now the largest in the country's history, according to the *Christian Herald's* annual report. The effect of the depression has been to increase the membership of all the nation's churches to 50,037,209 at the end of 1932, which is a total net gain above 1931 of 929,252 members thirteen years of age and over. This means that church membership is increasing much more rapidly than the population of the country as a whole.

Financially the churches made a much better showing than most secular enterprises. Church contributions for all purposes in 1932 were \$19.02 per capita. This is a drop from \$22.62 in 1931. The per capita contributions for benevolences throughout the country were \$3.12 in 1932 and \$3.71 in 1931.

"It is also significant," the report says, "that since the depression began one out of every six banks has failed, one out of every forty-five hospitals has closed, one out of every twenty-two business and industrial concerns has become bankrupt, but only one out of every 2,344 churches has closed its doors."

## Conference Days Are Here Again

OUT of the wreckage of today's world the design for tomorrow's living must emerge. The world of today's young people has crashed about their ears. In the subsequent confusion, any institution or movement in these times that can speak in terms of a positive, vibrant faith in the person of God and the possibilities of man, deserves our gratitude. The conference movement of the Disciples of Christ has proved by its abundant fruit its right to be a part of the design. Its purpose as stated by its leadership is, "To guide the changes in adolescent life in the development of Christlike personality." The resultant experience is evident as voiced by one of its graduates, "God is the very heart of the conference. God seems to be right there with us. He becomes a definite personality."

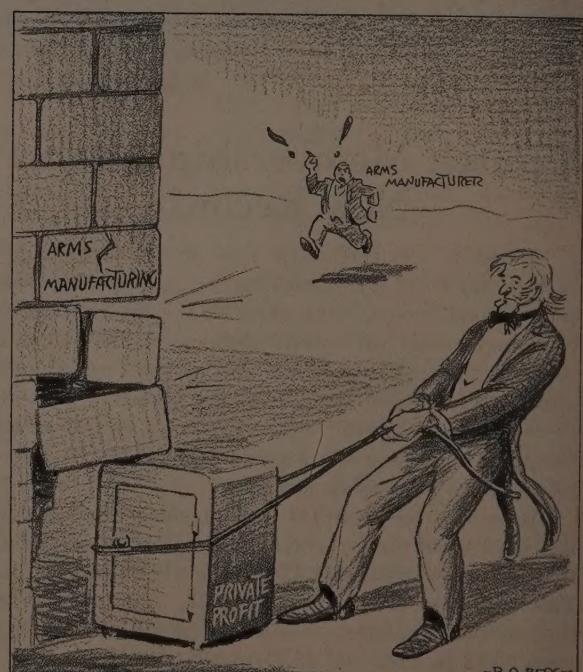
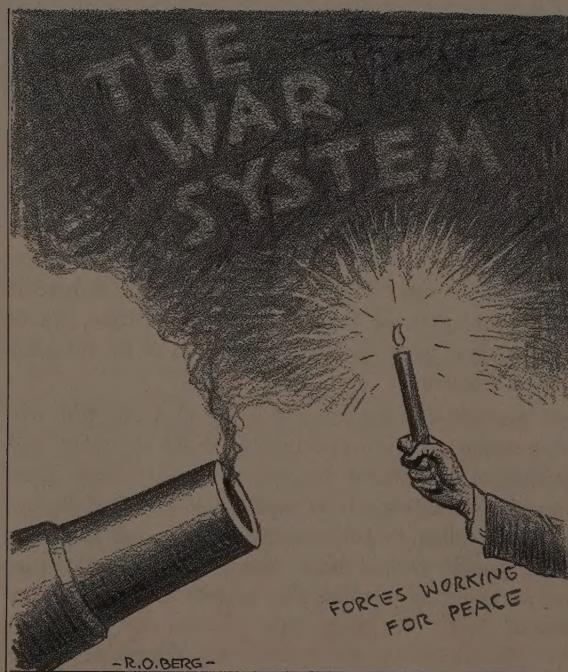
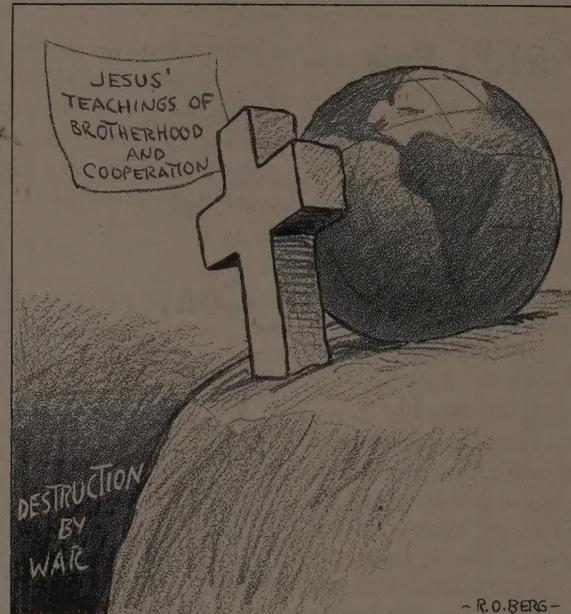
The fruit of the Young People's Conferences is more evident than the theory. One church reports a total conference attendance through the last ten years of 141, 80 different young people being represented. Of these, 52 are in active work in that church now; one has died; 10 are in other cities; 9 are in other congregations of the city; only 8, or 10 per cent, have become lost to the work of the church. In addition, six of this number have dedicated their lives to full-time Christian service.

It is possible to conceive of a boy or a girl who will not respond to the opportunity of development and enrichment as offered by the church through these summer assemblies. It is possible to conceive it, but it is impossible to believe it. In this difficult year, young people should have every assistance in order that as many as possible may attend the nearest conference.

VIRGIL A. SLY.

# Building a Warless World with Christ

Cartoons drawn expressly for this issue of WORLD CALL by Roy O. Berg



# Saved!—A Church and Twenty-Five Homes

By LOLA BLOUNT CONNER\*

**I**T WAS eleven o'clock one Tuesday morning in last July. The Board of Church Extension opened its meeting in Indianapolis.

Thirty-six miles away in the village of St. Paul, the bell of the little Christian Church tolled. It was an hour of prayer for two hundred and twenty people. Their church board chairman, Ralph W. Avery, a carpenter, had appointed it.

Would the Extension board heed their desperate pleas for a loan? Or would they be wiped out? The life of their church was at stake, also twenty-five homes that were mortgaged to save it. If the church went, the homes went with it.

The bell rang out to the hearts of its people. Wherever they were—in home, shop or garden—they stopped and prayed, "O Lord, open the hearts of those men to see our cause."

Ten days later the loan was promised. Here is the fascinating story back of this unusual prayer meeting.

In 1925, our fifty-nine-year-old congregation in St. Paul, Indiana, a little town of 670 people, rebuilt their church. They erected a modest but beautiful structure, with worship room, educational building, kitchen and dining facilities. There our second largest Bible school in Decatur County is housed.

"That church was worth fighting for!" exclaimed Avery, as he showed it to me the other day. And I shared his feeling.

The total property was valued at \$36,000. The debt was heavy—over \$20,000. They gave a note to the Union Building and Loan Association of Shelbyville for \$18,800. Twenty-five members of the church—two widows, some day laborers, certain business men—pledged their own homes as additional security. "If times had stayed good, we'd have handled it," they say. And they did for several years, through the boundless energies of their Ladies' Aid. Then came the lean years. Employment decreased. The St. Paul bank closed. The women were still raising heroic sums

but it wasn't enough. The church dropped behind \$760 on its interest payments. The loan company couldn't pay dividends. A year ago last spring the loan officers wrote the St. Paul people, "It is hard for us, knowing what it means to you. But unless you can pay, we must foreclose."

The church appointed a finance committee with Ralph W. Avery, chairman, to refinance the debt. Failing that, the committee was empowered to deed the church property to the loan company. It meant twenty-five homes would go too. Bleak days were ahead. A loan was available nowhere. The situation was serious. Then G. I. Hoover, state secretary, visited them. Following his advice they determined to ask the church erection department for help.

The stock of the loan association had dropped to \$65 per share. Shareholders needed the money and wanted to sell. The company consented to accept at par all of the stock the church could buy up.

Then in May, the church board and the minister, G. S. McGaughey, went to John Booth, executive secretary of the Board of Church Extension, asking for \$11,000.

"No," said Booth, "we never loan that amount of money in a town the size of yours. Besides, we haven't the money. The churches aren't sending us anything."

Then Ralph Avery, dark-haired, lean, tenacious, rose to battle. In his mind's eye were people back home faced by ruin. "I could see my friends all around me going down if this failed. They had talked to me with tears in their eyes. 'Ralph, what in the world are we going to do?' They had confidence in me. I'd been active in getting them to sign the note. I'd promised to see them through. It was a debt of honor with me. I refused to leave."

"Whether you listen to me or not," he looked at Booth, "I'm not going to give up. I can't accept your answer as final till you hear our plea in a fuller way."

"I knew he was interested," Avery explained to me.



St. Paul, Indiana, Christian Church  
The church that was saved by church erection



The Finance Committee

"The rascal" (Ralph W. Avery, right) "who wore John Booth down"

"Those men are there to help people. We were strangers. He had to get acquainted with us. I told them I appreciated their position. I knew they were trustees for other people's money. But I felt justified in asking for a loan because of the remarkable opportunity to reduce our debt through the lowered stock. If they would give us an application blank, the loan company might postpone the foreclosure."

So Avery pled for his

people. He told of their intense devotion to their church, of the splendid children and young people involved. He showed pictures of the primary group in white cap and gown on promotion day, of the church decorated for a wedding, of their whole congregation. He detailed the women's financial activities. He described the church's influence.

"Do you mean to say the brotherhood will stand by and see a little congregation like that scattered to the winds without a church home?" he asked.

At last he was done. Tears were in his eyes.

"Mr. Booth didn't say a word," he told me. "He acted like a man who wanted to hand out what I was asking for. I think I hit the bottom of his heart that day. Mr. Gray, the secretary-treasurer, said, 'Well, young man, I admire your courage.'

"I'm sure the Lord took care of us. He gave me the power of speech. I'm not used to talking in public. I'm not an orator. I haven't the education. But there was something back of me that put it across. I never had such an experience before."

Two days later the St. Paul Church received an application blank. "But this is not a promise," said the letter. "You must not understand a loan will necessarily be granted."

Three weeks passed. The stock dropped to \$37.50. Avery hurried back to Booth. "No, we can't do it," was the answer.

"But I wasn't discouraged," Avery went on. "I said, 'Something's going to happen. We'll get somewhere.' We never gave up."

The men and women echoed him. "It looked impossible when we started, but we never quit." Old

Mrs. Kanouse, a member for forty years, thought "the Lord wouldn't let us lose the church. I knew something would happen to save it." She was "a light of hope," said Avery. "She always saw something ahead for us."

Then came the July board meeting. Avery asked Hoover to speak for St. Paul. That was when he called his people to prayer.

The next Sunday Secretary Booth went down to St. Paul. He told the committee that if the Erection department made the loan, the St. Paul Church would first have to turn in the received bills for every other penny of indebtedness. Some of the men were deeply discouraged. It was a colossal task. Then Booth preached. He said, "You wanted your church. You got it. Now keep it." And he revived their hearts. "His sermon was very impressive to our congregation," said Avery.

A few days later Booth wrote to them. The board would borrow \$6,000 and loan it to the St. Paul Church at 6 per cent. That is, if St. Paul first paid off all remaining debts and gave a first mortgage with twenty-five names again signed to the note.

"Why did you make the loan?" I asked Mr. Booth.

"Because their church fills a very needed place. Besides, they wouldn't take 'no' for an answer. Avery met my every argument. He all but got down on his knees and prayed to me. He wore me down, the rascal!" Booth laughed.

The church went to work with spirit. They had to pay off \$12,800 to the loan company plus \$1,488 in personal notes and small bills—light, coal and minister.

Their broker had an option on the necessary stock. They had to raise \$3,000 cash.

And they did it in three weeks!

"Where did you get the money?" I asked in astonishment.

"We did everything but steal it," Avery laughed. But it was terrible sacrifice that produced it.

Old Mrs. Annie Barnes, a widow, the last charter member of the church, was one of the twenty-five who had



"Those Working Women"  
The five group leaders of "The Ladies' Aid"



She mortgaged her home for the church!

Mrs. Annie Barnes, last charter member of the St. Paul Church

# The Saloon in Retrospect\*

By ALBERT J. KENNEDY

**T**O REFRESH the memories of the middle-aged and inform a new generation, let me recall some of the ways in which neighborhood work was affected by the liquor problem, day by day, during the decade between 1910 and 1920.

One of the chief jobs of a headworker and particularly of the visitor or case worker attached to a social settlement used to be to try to induce men in the grip of the drink habit to "sign the pledge," to go "to see the priest," or take one of the cures for alcoholism that were sold in the drug stores, or to petition a court to be committed to a hospital for the treatment of inebriety. Wives used to ask nurses and staff members to tell them of some kind of "dope" which they could put into the husband's food or drink for the purpose of making alcohol unpalatable: "If only the drink would make himself sick." It was a not uncommon device to delegate a staff member to accompany a man who was trying to reform to and from his work, morning and evening, so that he should not be lured into the saloon.

In the good old days before 1920 this kind of case work with inebriates and their families consumed more of the energy of most settlement staffs than any other single type of individual and family problem. Alcoholism, degrading poverty and moral degradation were synonymous.

**T**HESE disagreeable and degrading forms of effort to induce men to give up the use of liquor were undertaken because of the devastating effects of drunkenness upon the home and the family. Most settlement staff workers were acquainted with homes where every stick of furniture except one or two mattresses upon the bare floor had been sold in order to pay for drink. It was not uncommon for fathers to pawn the outer clothing of wives and children, and that in the depths of winter, to get money for booze. Every week-end a succession of children rang the settlement doorbell to report that father was raving drunk and beating mother and wouldn't someone come and stop him? The accumulated and pyramided hatred of growing boys and girls for a drinking father, expressed in terms of the utmost loathing and contempt for him, made one wonder that murder was so infrequent.

Anyone who presumes to express an opinion upon political, economic and social topics should be required to give some indication of the extent of his

practical experience and to indicate the territory and population groups which he is describing. The writer grew up in the saloon-infested city of Brooklyn; he served an apprenticeship in settlement work under Robert A. Woods in the saloon-infested South End of Boston, Massachusetts; between 1908 and 1920 he visited most of the cities of the United States in which there are settlements to gather material for a national survey of settlement and neighborhood work; as secretary of the National Federation of Settlements he participated in a national investigation of the working of the Eighteenth Amendment carried on during the years 1926-7; and he serves as head-worker of University Settlement in New York City. The experiences and opinions put down in the following paragraphs, while personal, have been checked by comparisons during the past twenty-four years with those of settlement workers all over the country. The conditions described are typical of tenement neighborhoods in large industrial cities, inhabited for the most part by foreign-born and their first-generation children.

**A**LL forms of social activity in those days were tinged by the prevailing alcoholism. There were in many neighborhoods a heavy proportion of men and a great many women also who, from one year's end to the other, were never for a single hour completely sober. They were always slightly muddled. Every dance and party, every political rally, most trade-union and lodge meetings got under way in a slightly maudlin manner. Going in and out of a public gathering always involved passing through a barrage of men in various stages of drunkenness. One of the most desired qualities in a chairman or leader of a meeting was ability to squelch drunks. The tone of all gatherings had to be scaled down to a level just above the individual who was not quite all there. Dances of young people suffered severely from the prevailing alcoholism. There was always a proportion of seventeen-, eighteen-, and nineteen-year-old boys who were beginning to go the way of their fathers in the manner of inebriety. Getting the drunks edged out of a dance without a fight, or the threat of gun or knife play, was the first and most important duty of the director in a settlement.

Drunken men were a source of demoralization to neighborhood children. A mob of small boys and girls trailing and pestering an unsteady man or woman was one of the most unedifying sights of pre-

W prohibition days. It was a regular practice for boys  
O and young men to entice drunks into alleys and rob  
R them of whatever money and other valuables they  
L had on their persons. Crime, as an important by-  
D product of the liquor traffic, was also widespread be-  
fore prohibition. . . .

C The saloon-keeper was for all practical purposes  
A the overlord of the neighborhood. He rendered  
L many services, some of which are functional to com-  
munity life. He occasionally fed the starving; he  
L was a center of information and advice; he provided  
a public comfort station; his place was a haven where  
a man in almost any plight might find first aid. But  
he did it all at a heavy cost. The price was paid by  
women and children and the better elements of the  
community.

The local saloons were, for the most part, filthy  
places. Women neither could nor would tolerate such  
conditions. Barrooms had no real masculine quality  
either, in the sense that a camp or a ship displays a  
man's feeling for order. To use a rather unpleasant  
but very descriptive word, saloons "stank." The  
sidewalks for a hundred feet on either side of the  
corners where they were usually located were often  
unspeakably filthy. The space immediately in front  
of the swinging doors was the lounging place of bums  
and loafers, and women and girls found it unpleasant  
and distressing to pass them. Women therefore zig-  
zagged from one side of the street to another, even  
on short walks, to avoid passing barrooms.

P OLITICS were run in an atmosphere of booze. The  
ward boss had his meeting place in a saloon, and  
the real political headquarters were the barrooms  
regularly frequented by political leaders. Even the  
rare politician who didn't drink met his followers in  
the saloon. It was impossible to get anything done  
civically without working through the saloon; and  
any attempt to curb the low-grade saloon-keeper always  
met with political rebuff. The affiliation be-  
tween the saloon and politics was so close that, for  
all practical purposes, the two might have been under  
one and the same control. . . .

The greatest evil of the saloon was the treating  
habit. An elaborate technique for inducing men to  
drink beyond the point of repletion and muddle-head-  
edness had been developed. There were drinks on  
the house. A kind of obligation of honor was created  
which required the individual to continue drinking  
until everyone in the group he was part of had had  
opportunity to treat everybody else. Twenty men  
meant twenty drinks. Barkeepers herded men into  
groups for the purpose of increasing the size of the  
rounds. Language is incapable of describing the re-  
sults of this systematic alcoholization of those who  
gathered in saloons for social life. It was also a  
means through which workingmen with hardly enough  
wages to keep the wolf from the door were led to

drink up half or two-thirds of their week's earnings  
in a single Saturday afternoon bout of treating.

Many saloon-keepers, in addition, made it a prac-  
tice to encourage their patrons to become almost  
drunk on beer, at which point they proceeded to sell  
to them two or more flasks of whisky, gin or other  
hard liquor with which to complete the process of  
becoming beastly drunk outside of the saloon. In  
Boston a census of flasks and bottles found on drunks  
arrested by the police was kept over a period of  
months, and a fairly comprehensive list of saloons  
which followed this practice was secured.

T HE old saloon was a cesspool into which many  
evils flowed and from which social miasmas  
proceeded. Saloons were breeding places and head-  
quarters of prostitution. The rear rooms were assig-  
nation places; and the apartment and living rooms  
over them were frequently used as brothels. Girls  
and young women were inveigled into these places,  
drugged and debauched. Most of the dirty polities  
of the neighborhood was incubated on the saloon  
premises. The money that should have been spent  
upon family tables was guzzled there. Money that  
was not spent for drink was lost in gambling, and  
most saloons had anywhere from one to half a dozen  
gambling devices set up in them. Police and politi-  
cians were demoralized by the saloon-keeper who  
found it profitable to buy protection for the sale of  
liquor, prostitution and gambling. Practically all  
criminal gangs had their headquarters in a saloon.  
It was because of these facts that settlement workers  
were glad to see "the noble experiment" get under  
way.

THEN came national prohibition. The putting  
into effect of the Eighteenth Amendment on Jan-  
uary 16, 1920, was preceded by an orgy. For three  
months before the day on which the law became oper-  
ative men lay about the alleys in an almost continu-  
ous drunken stupor. The number of drunken women  
on the streets increased by several hundred per cent.  
Three months after the saloon closed its doors, work-  
ing-class communities right across the country seemed  
to have been absolutely remade. The air was sweeter  
in them. The half-drunken gangs of youths and men  
that used to lounge on street corners disappeared. I  
have not seen a woman drunk upon the streets since  
1920. The quality and quantity of drunkenness on  
the highways and in the street cars decreased to  
less than 1 per cent of pre-Volstead days. The men  
that once had spent hours trying to get into psycho-  
pathic institutions and homes for the treatment of  
inebriety, cleaned up. Families began to have cloth-  
ing and food enough, and the homes were improved.  
There has been no poverty under the present depres-  
sion comparable to the old type of liquor-poverty.  
Had the saloon been in existence during the last three  
years conditions would be vastly worse. . . .

# It's Hard to Kill a Church

By JOHN H. BOOTH\*

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**U**PON this rock I will build my church and the gates of hell shall not prevail against it," said Jesus. "According to the grace of God as a wise master builder I have laid the foundation, and another buildeth thereon, but let every man take heed how he buildeth thereupon, for other foundation can no man lay than that which is laid, which is Jesus Christ," said Paul.

"The church's one foundation is Jesus Christ her Lord," sang the saints.

The foundations and superstructures of men crumble and fall. The foundation of the church, Jesus Christ, is everlasting, but her superstructures are continuously created to fit the needs of each passing generation. Will Durant says, "This generation has an appointment with destiny." So it has indeed. This age is not ordinary, but extraordinary. It is an epoch in history. The whole world is in travail and must continue in her pain and suffering until a new and better age is born. All institutions of men—social, political and economic, are being given the acid test. Many have failed and others will fail. The church is also being tried, but like its Lord it has the capacity for suffering, greater than all other institutions, and will therefore endure.

**T**HE past year has been the hardest in the history of Church Extension. From the standpoint of making collections on outstanding loans and consequently from the standpoint of making new loans, our record for the past year is the lowest in a generation. However, it was necessary for us to take title to only two churches. Both of these churches were in small towns where only a few members were left, and they requested that we take over the properties. In the forty-five years' history of the work of Church Extension the board has never had to take a property by mortgage foreclosure where the congregation wanted to keep it. This record is similar to those of other Protestant bodies, as evidenced by a recent report of the building committee of the Home Missions Council, a paragraph from which follows:

"It can be reported, to the glory of God and man, that comparatively few church units actually went under the hammer. In an attempted tabulation of church property, both as to the number of individual church units, the value of property, and its indebted-

ness, eleven denominations reported a valuation of \$1,638,789,049, carrying a debt of \$145,307,342. It is truly gratifying to report that less than thirty of these churches, out of a total of 216,000 Protestant churches in the United States and Canada, slipped out of the hands of their owners. Some of them are now being recovered and others will no doubt ere long get back into the fold. Recently A. C. Marts of Marts and Lundy made a study of a survival record of churches in comparison with business institutions. This survey revealed as he reported that while 22 per cent of all commercial and industrial concerns in the United States have failed, and one out of four of all the banks in the country, in spite of the unusual Federal protective measures, were crowded to the wall, the six largest denominations reported having lost only twenty-three churches, or one out of 2,344 of the total number of churches."

**T**HERE are a few churches in the brotherhood, possibly as many as fifty, whose excessive debts are threatening to take their properties. For some of these there would seem to be no way of saving them. However, speaking out of years of experience in this work, I venture to guess that some way will be found for practically all of them to save their church homes. It is almost impossible to kill a church. Outside opposition, persecution, and even internal strife and division do not kill churches. Neither will a big debt kill a church if the members really have religion and love their Lord. There is only one thing that can defeat the cause and kill the church and that is indifference—another name for a lack of religion.

The writer has been called upon numerous occasions supposedly to preach the funeral of a dead church and take title to the property, only to find that when, as Jesus said, "the hour has come," some faithful soul has been ready to sacrifice all to save his church. Such an act always turns the tide and leads to victory. In January of this year the zero hour had come for one of our churches in the Northwest. I had a conference with the official board that lasted until near midnight. The outcome was doubtful.

Before adjournment I predicted that God would have his man at the services next morning who would throw himself into the breach to save his church. When the hour of decision came in the services that Sunday morning the good pastor rose and said,

**WORLD CALL** "Brother Booth, you predicted last night that God would have his man here today to save our church—well, God's man is here! Brother \_\_\_\_\_ called me very early this morning to tell me that he and his wife had gone home from the meeting the night before, but not to sleep, and that he was calling me early to tell me that they would go to the Building and Loan Association Monday morning and mortgage their home for \$500 to help meet the requirement." Tears filled the eyes of all. Inspiration swept the audience resulting in a unanimous vote to meet the requirements to save the church.

I saw a good elder in a church in Colorado a few years ago stop the building of his home, nailing boards over open doors and windows, and take the cash required to finish his home and put it into the saving of the church. For more than three years this home stood unfinished while the good elder and his family continued to live in his temporary shack.

This noble act saved the church home, not only for him and his family, but for the community and the brotherhood. When one of our Minnesota churches a few years ago was about to go on the auction block, one of its elders sold his farm and put three-fourths of the proceeds of the sale into the saving of the church.

One of our churches in the Southwest was saved by a grandmother's tears. The "showdown" meeting was being held with the congregation to determine whether the church would die or live; whether the property would be saved or surrendered. Twice "Grandmother" tried to express her views on the matter, but she never got any further than "I can't—I can't stand—to see our church—lost." Then she sat down in tears. One of the hard-boiled members, most persistent in demanding that we take title to the property, got up and said, "Don't cry any more, Grandma, because you're not going to lose your church!" From that day to this that church has never failed to meet its payments on time. In every crisis God helps his faithful to find a way to meet it.

The total debt situation of the brotherhood is bad enough, but by no means hopeless. Statistics gathered during the last year by the Year Book committee show a total church property evaluation of \$96,488,149, carrying a total indebtedness of \$14,673,-216. Many churches, however, did not report. It

would be safe to say that our brotherhood has invested in church property from one hundred to one one hundred and ten millions of dollars, carrying debts totalling from fifteen to fifteen and a half millions. As will be observed, the debt is only 15 per cent of the evaluation. An institution carrying an indebtedness of only 15 per cent of its evaluation is solvent. These figures do not include the debts of our colleges or missionary societies.

Of the approximate fifteen-million-dollar debt carried by the churches of our brotherhood, about twelve millions are carried by banks, trust companies and insurance companies whose motives are profits. Three millions are carried by the Board of Church Extension.

The funds of the Board of Church Extension should be increased by gifts, annuities and bequests. The working capital of the Board of Church Extension has been somewhat increased, and when times get back to

normal will be more greatly increased by the receipt of trust funds or building funds from churches. By a policy adopted two years ago and approved by two International conventions, the Board of Church Extension can become a trust agent for any church that is accumulating funds for building purposes. These funds will be received and put into the work of Church Extension and then returned to the church when called for with interest at the rate of 5 per cent compounded each six months. Some of the good friends of Church Extension are advocating that this policy be extended or modified so as to be able to receive the permanent funds of state societies.

Why not strengthen the arm of this great brotherhood agency until it would be able to carry all the debts of our churches? For lack of Church Extension funds most of our churches are driven to money-lending and profit-making institutions and are paying them \$750,000 a year in interest. Why not keep that vast sum of money in the brotherhood and at work building the Kingdom?

That Thou has cared for this deep need of ours,

We thank Thee, Lord,

Holding the cloistered ways of Thy Green Earth

The Temples of our God,

Dim places set apart

For worshiping.



Chelsea Christian Church, Kansas City, Kansas, W. E. Brandenburg, pastor. A loan of \$2,500 has been promised.

"Gandhi and British Imperialism"



By José Orozco

—Peter A. Juley &amp; Sons

## Two Ways

By ALBERT E. BAILEY\*

THE two pictures here interpreted were painted by José Orozco, a Mexican. They are part of the adornment of the New School for Social Research in New York City.

We shall have to get used to the twentieth century style. We have been brought up on the idea that pictures must be pretty, whereas Orozco works on the theory that art is a kind of language and should say something. His primary concern is to get his message across to us regardless of whether the picture meets our expectations about pretty folks and beautiful backgrounds. Orozco certainly has something to say and he says it straight from the shoulder without any apologies or circumlocutions.

The first picture is entitled "Gandhi and British Imperialism." It represents the world's traditional way of dealing with political problems and it suggests a new way.

Imperialism is symbolized by the group on the left. In the immediate foreground is a drill-sergeant, evidently the most important person in the world. His chest is out, his brass buttons are conspicuous on his sky line, his bulldog chin is thrust forward, his mustachios are waxed and turned up at the points, his solar helmet is decorated with the palm leaves of victory. He is used to getting absolute and instantaneous obedience, but there does not seem to be a big intelligence behind the face. Just beyond him is a hint of the company he has been drilling. They are Sikhs or some other native Indian or border tribe. They have brown turbans, black beards and eyes that

gleam white as they look straight ahead with the drilling soldiers' unseeing stare. What do they know about the issues involved in this great political game? All they know is that their bayonets are sharp, their guns well oiled, and their ammunition belts filled. When the order comes to charge, they charge.

Above this group is a row of soldiers equipped with the most modern devices for meeting the most modern weapons science has created. They wear steel helmets and gas masks which conceal whatever humanity the soldiers may have and turn them into strange-looking robots that might well have dropped from Mars. They too are subject to the orders of this windbag of a drill sergeant. Their weapons of offense are tear bombs, mustard gas, bacteria, or whatever other devilish contraptions science has invented.

The last symbol of Imperialism is the tank that lumbers up over the horizon and casts its ominous shadow over the two Indian figures in the foreground.

As Patrick Henry once said: "These are the instruments of war and subjugation, the last argument to which kings resort." If subject people want independence, give them these things. They determine the right and wrong of a disputed question by blowing the opponent into bits.

In that phrase "British Imperialism," each word is worth a second thought. Imperialism is the theory and practice of government by which the stronger nation coerces the weaker. Be it ever so benevolent in its purpose, it always implies conquest, subjugation, the subordination of the will of one people to

\*National authority on religious art and dean of extension department, Butler University.

W the rule of another imposed from without. It is the  
O antithesis of self-determination, of democracy. It  
R may be a better working plan than democracy, but it  
L is totally different and it has hitherto always been  
C maintained by the use of arms, whether by France in  
A Morocco or Germany in East Africa, Spain in the  
L New World or the United States in the Philippines.

The word "British" brings to our minds the greatest political power of the 19th century, Christian England as we are wont to say; the nation that perhaps more than all others has stood for the principles of justice, good will, obedience to law. As we consider Christian "England" it is hard to see how it and the term "Imperialism" can be associated together. But here they are together in this picture.

Confronting this manifestation of the un-Christian instruments of a Christian nation sit two Indian figures. One is the well-known Gandhi, the other a shrouded female who may well represent the voiceless millions of India for whom Gandhi speaks. How helpless they look facing all this machinery of the devil. They have no weapons, no race egotism, no means of resisting force—except such ideas as this great man may evolve out of his dome of a head on which the sunlight beats down. His nearsighted eyes look out through the lenses of his spectacles but they do not see the drill sergeant nor the soldiers. His thoughts are far away, busy with both the past and the future.

As Gandhi looks at the past, what does he see? He sees the rapacious emissaries of the Christian nations of the West descend upon his country and in a hundred years snatch away the independence of its princes, enrich themselves with wealth beyond the dreams of avarice and leave trails of blood from the Himalayas to Cape Cormorin. He sees the unspeakable cruelties wrought by Vasco di Gama as he operates under the banner of the Cross. He sees traders from France, Holland and Denmark steal Indian land and build forts to safeguard their piracies and to force unequal trade at the muzzle of guns. He sees the British East India Company forge chains at Arreot and Calcutta and Plassey and rivet them on the necks of his countrymen; eliminate by battle all its Christian rivals, either annihilate Moguls and Maharanahs with powder or buy the control of native chiefs with peerages, stars and garters; build railways, telegraphs, irrigation systems, mills; until today, Britain

feels with some show of truth that without her presence and control India is ruined. But Gandhi also sees the millions in India who go to bed every night hungry, millions of babies who die in their first year, millions of sick folks who never see a white man's doctor, millions of children who never see a school. And he sees the favored sons of India who have been educated in the white man's way and who have imbibed the doctrines of democracy at Oxford and Cambridge—the very fountainheads of liberty— forbidden to exercise their rights or even to mingle on terms of equality with the dominant race.

As Gandhi looks at the present and the future, what does he see? He sees the futility of all this imperial show. He

sees the inevitability of the growth of his people in knowledge and power. He envisages the time when the distinctions of caste and race shall be obliterated and when one principle only shall dictate the policy of nations as of individuals—the principle of good will exercised in peace. For this reason he sits here on the ground, thinking great thoughts and by his own daring example advising his fellow-countrymen to resist not him that is evil; to put up the sword again into its sheath, since those that take the sword shall perish by the sword. He calls upon them to match the destructive forces of imperialism with the constructive force of truth. And though a word from this chesty drill sergeant can cause Gandhi to be blown into a million fragments, Gandhi faces him unafraid.

Look at them both: on the one side Christian England threatening heathen Gandhi with the enginey of the devil: on the other side heathen Gandhi threatening Christian England with the Sermon on the Mount!

This may not be the whole truth about the great struggle that has gone on now for many generations in India, but at least this is the aspect of it that Orozco wants us to see. It illustrates one way, and a now discredited way, by which nations deal with one another.

Orozco's second picture is entitled "The Table of Brotherhood." The most important object in the picture is the big table. How solid it looks and how important—more imposing than any or all of the men who sit around it. Orozco uses that as the symbol of the new and better way in international affairs, the



"The Table of Brotherhood" by José Orozco

—Peter A. Juley & Son

(Continued on page 27.)

# Guarding the Springs of Civilization

By A. W. FORTUNE\*

**A**T THE beginning of the last week of his ministry Jesus came to the temple which was intended to give expression to the religious life of the nation. He was disappointed in what he found, and he entered his protest against the encroachments upon it. "And he taught and said unto them, Is it not written, My house shall be called a house of prayer for all nations? but ye have made it a den of robbers."

*Jesus believed that civilization has its source in the temple of religion, and that this source should be kept pure.*

That conception did not originate with Jesus; it was pictured very vividly by the prophet Ezekiel in his vision of the holy waters. He pictured a river flowing toward the east country, increasing in width and depth as it moved forward. This river went down into the desert and into the sea carrying with it life and healing. This river, which represented a transforming influence in civilization had its source in the temple and under the altar where God and man met.

The springs of civilization are in religion because religion meets the deepest needs of the soul. Dr. Lewis Browne in *This Believing World* tells a wonderful story of this longing in the soul of man. In a striking statement in the introduction to his book he describes this longing: "Strange potency—this thing we call religion! It came into man's world untold centuries ago, and it is still in man's world today. It is still there, deep and tremendous; a mighty draft for a mightier thirst, a vast richness to fill a vaster need." This outreach after God and spiritual things is the deepest longing in the soul of man. When it is satisfied civilization is advanced, and when it is suppressed civilization is retarded. The springs of civilization are in religion because it contributes the influence which makes civilization. Our world has made tremendous material advancement, but this does not necessarily make a great civilization. Unless man is able to master these material forces they may be his undoing. Unless these forces are spiritually controlled they may be the destruction of civilization. When Jesus came to Jerusalem he went to the temple of religion, for that was most important to the individual and to the nation.



A. W. Fortune

If he were to come to our cities his greatest concern would be about the temples of religion for they are the springs which determine the character of the future.

The springs of civilization are in the temple of religion because it helps those who come under its influence to be at their best. When we are before God in his house evil thoughts and desires are for the time forgotten. Hatred and malice pass into the background. Selfishness loses its hold upon us. Envy has no place in our thoughts. Meanness finds the atmosphere uncongenial.

The springs of civilization are in the temple of religion because it helps us to see things more nearly as they are. We are apt to be deceived by the roar and rush of the world. We are apt to throw aside the kernel and keep the husk. The house of prayer opens our eyes to things as they really are. It corrects our perspective and makes what is great seem great, and what is small seem small.

The springs of civilization are in the temple of religion because it helps us to become masters of ourselves. There are many things which tend to unsettle us. The cares of business, the lure of pleasure, and the rush of the world leave us distracted and weary in spirit. Our cherished plans crumble about us; our friends are taken away from us; and sometimes it seems that life is a failure. The house of prayer helps us to construct an inner refuge where we can be secure against the storms that beat against us.

The hope of the world is in those who keep close to this source of divine power and inspiration. The men and women who have led in the great movements for the betterment of humanity received their inspiration in the house of prayer. The men and women who are giving their lives for the uplift of the race were in the house of prayer when the vision came. God's

\*Biographical note on next page.

**W** method of uplifting the world is through the contagion of goodness. The few who see the heavenly vision are to influence the many.

**L** *Jesus found that the springs of civilization were being endangered.*

**C** He found that they were being encroached upon by materialism. Oxen, sheep and doves were being sold in the temple, and money-changers were sitting at their tables. While this was professedly being done to aid the worshipers, in reality it was being done for the large profits extorted from the people. God's purpose was being defeated, for, while the purpose of religion is to spiritualize the forces of the world, materialism was dominating religion.

There is danger in our day that the springs of civilization will be clogged by materialism. Some of the most serious thinkers are alarmed, not at our material advancement, but because we have permitted it to dominate everything else. They fear that we may have made a bigger machine than we are able to master. They fear that, while our machine power has given us the strength of giants, we may not have the mental ability or moral force to make the proper use of this power. The last few years have made it evident that the mechanical forces have outrun the moral forces. We have been proficient in the production of things, but we have not known how to make the best use of these. We have been more expert in making war than we have been in determining peace.

Not only is materialism crowding upon the church from without, but it has made its way into the precincts of the temple. We speak of the church building as a plant and the pastor's study as his office. We measure churches in terms of numbers and programs and budgets.

Jesus found that the temple of religion was being encroached upon by the spirit of nationalism. He was being opposed by those who were more concerned about the nation than they were about the kingdom. The temple was under the control of political rather than religious leaders. Jesus was condemned as being a traitor to the government. They led him to the cross shouting, "We will have no king but Caesar."

The temple of religion is being endangered in our day by the spirit of nationalism. Kagawa, the great Christian idealist of Japan, has virtually been silenced

by the militarists. The dominant power in Russia is seeking to exterminate the temples of religion. The ruling power in Germany is seeking a religion that will promote nationalism. It is suggested that they substitute for the heroes and prophets of Israel the heroes of Teutonic mythology and of the late war. In our own land the nationalists are attempting to intimidate the preachers and thus make the churches subservient to their cause. We need to be careful lest we permit the spirit of nationalism, in its zeal for Caesar, to crucify the Lord afresh and pollute the springs of civilization.

### Alonzo Willard Fortune

Alonzo Willard Fortune, minister of the Central Christian Church, Lexington, Ky., and chosen as one of the ten most effective preachers in the "World Call" poll, was born in Holmes County, Ohio. He received the degrees of A.B. and A.M. from Hiram College, took work in Rochester Theological Seminary and received B.D. and Ph.D. degrees from the University of Chicago. He has held pastorates in Chagrin Falls, Ohio, Rochester, New York, Walnut Hills, Cincinnati, Ohio. For ten years preceding his present pastorate Dr. Fortune was professor in the College of the Bible of Transylvania University and for half that time dean of that college. He is the author of three books, the latest of which is "The Disciples in Kentucky." Others are "The Origin and Development of the Disciples" and "The Church of the Future."

Dr. Fortune is a trustee of the Kentucky Christian Missionary Society and a commissioner of the Association for the Promotion of Christian Unity. He has served on the executive committee of the United Society and is now serving as a member of the Commission on Policies and Relationships of that society.

Jesus found that the temple of religion was being encroached upon by the spirit of sectarianism. The priests, the scribes, the Pharisees and the Sadducees were more concerned about the success and influence of their parties than they were about the triumph of the Kingdom of God. They were willing to crucify the one who came to establish the kingdom because his success would mean the unsettling of their own positions.

The spirit of sectarianism is obscuring the temple of religion in our day. The peoples of the non-Christian lands are not interested in sectarian shibboleths, and, because these have no meaning for them, they are indifferent to Christianity. Sectarianism has lost its appeal for young people, and, because they have identified Christianity with the sectarian interpretation, they

have a tendency to be indifferent to religion.

*Believing the temple of religion was the spring of civilization, and seeing how it was being defiled, he risked everything on its cleansing.*

When Jesus "cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves," he was setting himself in opposition to the leaders of religion and of the nation. His disciples realized that he had endangered his life by what he had done.

The big problem in religion and life is to get the right relation between the spiritual forces and the forces of the world. Jesus insisted that religion should be first and that the world should not be permitted to encroach upon it. In making the adjustment between religion and the forces of the world there are at least

*(Continued on page 27.)*

# Civilization's Chief Dependence

By THOMAS CARR HOWE\*

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WE MAY well doubt whether any other generation in the last century has suffered such a test of endurance as our own is at present undergoing. Sometimes we feel as if chaos had enveloped us. All usually stable values have apparently broken down. Most of our political and economic leadership seems in default, so that we know not whose voice to heed or where to look for a safe course. Most of us are like a ship without either chart or compass.

And yet, according to precedent, we shall somehow survive the test as humankind has always done in such ordeals; but the question we are anxiously asking, in the language of the classroom, is how and with what grade? Shall we in the end find ourselves badly scathed and discover that we have so far lost our self-confidence and self-respect as to be henceforth useless instruments of society? Are we to come through as broken reeds or shall we still be able to lift up our heads with some small degree of confidence?

Our greatest and surest source of encouragement is our pulpit from which devoted men are sending forth words of faith and comfort. This has been and is our nearest approach to a safe port in storm. From the pulpit have come many ringing messages of cheer, heard above the disaster breaking over all heads, from which almost none has been immune.

In every time of stress, the true minister has been a source of strength and leading to his flock. Let us take for example that terrible period of the Thirty Years' War, three hundred years ago in Central Europe. Wretched Germany, the chief victim, was ravaged repeatedly, yes, almost continuously by ruthless opposing armies of whose atrocities even we, hardened by such stories in our own times, can scarcely endure to read. The populations were frightfully decimated. Whole communities were wiped out, while in many places the few miserable survivors lived in holes in trees, hollows in the earth or in caves. They became brutalized, lapsed back into savagery, and civilization among them seemed lost.

Yet, the pastors here and there managed to keep semblance of law and order in their suffering flocks, and by their fidelity led their people into a new and better day.

Where should we ourselves be had not the early apostles endured hardship and even death to preach the good news to every creature? What would be

our state today had not the mighty, ministering apostle Paul given his life to carrying the Bread of Life into distant lands?

What would our America be had not the sturdy, steadfast ministers of the Cross endured hardships and dangers of wild animals and still wilder men to make known the better way of life in the uttermost parts of our own land? It all constitutes a debt we cannot pay, that we owe to the torchbearers of the past.

But what of our preachers today? Are they men less consecrated, less faithful, less devoted than their forerunners? I think not. Do we need these servants or are we sufficient unto ourselves without the inspiration of their messages?

Never before, in our generation certainly, has humankind listened so intently, so piteously, so anxiously for the word of solace as today. Many and many a one is being saved from self-destruction by the quieting, consoling words of hope and cheer of the discerning minister in his pulpit.

I KNOW a minister, who, from Sunday to Sunday during the past distressful months, has brought never a word of discouragement but always messages of cheer and helpfulness to his hearers. The good he has done cannot be measured by ordinary human standards, nor will either he or his listeners ever know how many he has helped—yes, even saved—or how much easier he has made the loads they bear.

What is such a preacher and prophet worth in terms of human values? That question cannot be answered. We can only reply that such a one is a saver of men.

And there are many such in these days who are actually sustaining props of our tottering civilization. Shall we strengthen these for their task or shall we desert them and let the whole edifice of human culture crash about our heads, putting us back a century or more in our progress?

Let no church congregation think it can better its lot by stilling the voice of the prophet in its pulpit to make a financial saving. As the Master taught, we need the Bread of Life, which our minister brings, far more urgently than we need the bread that comes from the fields of ripening grain. To make him dependent on loose change collections is not only to hurt him and his family but also to cripple his labors on our behalf. A fair sense of values will cause us to be especially faithful in our support of our ministry, the chief dependence of our civilization.

# Churches Aided With Loans



First Christian Church, Paducah, Kentucky; U. R. Bell, minister (inset). This historic church in Western Kentucky was saved from a mortgage foreclosure by a loan of \$17,000.



First Christian Church, Alexandria, Louisiana; J. R. Keeling, minister (inset). This beautiful structure was designed by A. F. Wickes, advisory architect of the department of church erection, and takes the place of an old frame building that had been condemned. A loan of \$6,000 made this new church possible.



Christian Church, Nashville, Indiana; J. E. DeGafferelly, minister. This beautiful structure took the place of a building that had burned and was largely made possible by the generous gifts of the Irwin family of Columbus, Indiana. The department of church erection aided in financing the project with a loan of \$1,000.

These churches are samples of the churches which have recently been helped with loans from Church Erection funds. Never in its history has this department had so many opportunities for service as now.



Christian Church, Delta, Iowa; William R. Foster, minister (inset). This beautiful church with the parsonage adjoining was saved from mortgage foreclosure by a loan of \$7,500 from the department of church erection.

# Churches May Help Us Worship

By A. F. WICKES\*

THE spirit of the church building might well say to one approaching, through the medium of architecture, "If you would learn my power, you must come within." Not every church interior has the power of revelation to share with one who would worship there. It is far easier to design a successful church exterior than to create an inspirational interior.

How necessary to the needs of one who worships is the positive character of the sanctuary which will claim his imagination and create whole-hearted responsiveness from the moment he enters. Even for the stranger who has entered this place for the first time there should come some sense of immediate climax. If this strange place of worship has organic quality and there is a movement or rhythm in the disposition of its piers, arches, aisles, windows,

lights and shadows, the eye will grasp it all with the speed of thought and penetrate where these movements climax. There it will discover that vital and essential element which may be considered a "precious jewel."

If that vital element is worthy and speaks of the Eternal-Presence, all is well. The mind is satisfied and all the faculties come into a state of quiet attention and repose, which is the beginning of worship.

This vital element, be it the Holy of Holies, the altar or the communion table, is in effect a core or heart about which one may build his own structure of worship. The chancel with its precious jewel is to the worshiper, symbolically, the Upper Room and, dramatically, the place of reenactment of the Lord's Supper.

In the matter of the building itself, one should be confronted with structural integrity in all that he beholds—everything should be what it seems to be.

Telling the truth in architecture is no easy task, yet a church building of well-proportioned design, soundly built, well appointed and coupled with an or-

derly service of worship, can help its people to truthfulness and inspiration. We are told that "ugliness is a toxic poison which destroys the imagination."

"Too long have buildings been regarded as backgrounds only. Architecture is revealed as one of the most effective means of controlling human behavior. Architecture shapes social institutions as well as shelters them. The Parthenon impressed Greek life, the Coliseum developed Roman character—the cathedral stamped medieval life. Man rears the cathedral and the cathedral teaches him to pray. It, and not the changing creeds, becomes the defender of a timeless faith."

How often have we noted the deportment and attitude toward worship by a congregation meeting in some ill-designed, inadequate church building and then seen that congregation build a more worthy building, oc-

cupy it, and utterly change every careless habit. No longer do they gossip back and forth during the beginning of the service. They are attentive, happily so; they are inspired because of a sense of unity about it all. They answer to the appeal of loyalty.

The worship hour is a time in which to reclaim or recreate one's faith. The lofty nave with fine length for splendid vista sounds the note of singleness of purpose. If such be lighted softly, it is good because it will help us to discover in worship opportunity for meditation and self-inventory.

Thus we see how it comes about that the church building may help us worship.

With such an environment one desires to linger for a moment to have a personal word with one's Creator, a final moment in which to gather up such jewels of pure beauty to enrich his soul, saying with David,

"So have I looked upon Thee in the sanctuary,  
To see Thy power and Thy glory."



Interior of church at Alexandria, Louisiana  
Designed by A. F. Wickes, the author of this article

# By Way of Contrast

By MRS. H. GRAY RUSSELL\*

IT SEEMED to Bolumbu that she had scarcely closed her eyes when the chickens in the far corner of the room began to stir and announce the coming day. Her bones ached from the long night of dancing. She remembered that today was the day of the big hunt and she must be up early. The medicine man had already prepared powerful potions to insure a fruitful hunt and the whole village had danced most of the night in anticipation of the coming feast.

The speckled rooster flapped his wings and crowed shrilly. With a sigh Bolumbu arose and fanned the remaining embers of the fire into a blaze. Baby Ita, wakened by the movement, began to cry. Fastening the baby to her side with a thong of antelope leather Bolumbu rolled up the sleeping mat and stood it in a corner. She adjusted a large basket to her back and started for the garden.

The sun was just beginning to peep over the treetops and the morning was cool. The dew chilled her as she trudged along the narrow jungle path. One of her large brass anklets had rubbed a blister so she stooped, picked a few leaves and stuffed them under the anklet, easing the pain. In stooping she noticed that someone had knocked aside the little pile of sticks put there to keep the spirits out of the village. She carefully crossed the sticks again.

Returning from the garden Bolumbu found the village buzzing with activity. Arrows, spears and hunting tackle were much in evidence. Soon the hunters were ready to be off. All the women and children of the village followed them to the edge of the jungle.

Baby Ita wakened and smiled at her. Why, there was a new tooth! The charm she had hung around his neck had worked well and now she must go to the medicine man for a more powerful one to make the next teeth grow in their proper order.

There was much to be done. First, she must visit Grandmother Cola to see how the medicine the witch-doctor had prepared for her had worked. The witch-doctor had spent nearly a day in the jungle searching for a special herb which he had mixed with some blood from a black hen, a few nail parings, hair

combing, goat dung and other powerful things of which she, Bolumbu, was ignorant. Grandmother Cola was having severe pains in her chest and coughed incessantly. Putting the medicine into a twisted antelope horn the witch-doctor hung it about her neck so that it lay over her chest. Only day before yesterday he had cut gashes in her chest so that the spirits causing her illness could get out and if they

did not soon come out he would have to begin "smelling" out the witch which caused the spirits to trouble her. Bolumbu dreaded these witch hunts. One never knew who might be a witch!

Grandmother Cola lay muttering to herself. The fire was low and Bolumbu pushed the three main logs together, stirring the fire to new life. Grandmother continued to mutter unintelligibly. It almost seemed that the spirits were already speaking through her for Bolumbu could catch only a few familiar words.

There was little Bolumbu could do to help so she returned home. By the time she had soaked her new grass skirt in the swamp to dye it a lovely brown, dug some clay for a new cooking pot, cut a bunch of bananas and done odd jobs about the house the sun was sinking and the voices of the hunters could be heard singing as they neared the village. Bola, her husband, led the hunters, proudly carrying a monkey and an antelope.

Bolumbu dearly loved monkey stew. The antelope was tabooed meat to her family, so while Bola cut up the antelope, carrying choice pieces to the chief and the medicine-man, Bolumbu singed the monkey over the fire. How good it smelled!

The village children were lustily acclaiming a stranger who was entering the village. Bolumbu hurried to the door. By the tatooed palm frond on the stranger's temple she recognized him as one of a friendly tribe, the Nkundo. Bola invited the stranger in for the night and after a hearty meal the entire village gathered around the camp fire in the moonlight to hear a tale the stranger had promised to tell them. Bolumbu was tired. Baby Ita slept peacefully in her arms. With a start she brought her wandering thoughts back to what the stranger was saying. What was this strange tale he was telling? God



hadn't forgotten the world he had created? That couldn't be true, for since childhood she had heard of a far-away God who had created the world and then left it to the evil devices of malicious spirits which constantly sought to harm mankind. Could it be true

that this God really loved the world enough to send his Son to live here and tell people of God's love and how to serve him? Never had she heard of God loving people! If he really loved the world as this stranger said, there was nothing to fear from spirits! If there were no spirits then Grandmother Cola's illness was not caused by them!

It was certainly all very strange.

Long into the night the stranger talked and after all had gone to their huts Bola and Bolumbu remained plying him with questions. Where could they learn more of this Jesus? The stranger showed them what he called a "Bible" saying that it would tell them more. How could a book talk to them? They had never heard of this kind of talk! Until the moon began to pale they talked of the mission school where they could learn "book talk" and more about Jesus. Bola decided to sell the anklets and spears which he had been saving to pay for another wife and go to school. He would learn all he could of this Jesus and then come back and tell his people of him.

Months and years passed rapidly. Bola had finished the school work at the mission station and had been chosen by the missionaries and church elders to go to the Congo Christian Institute at Bolenge, miles away. Bolumbu was torn between the desire to go to this school and the dread of leaving home and relatives for three years. Ita was four, fat and chubby and the prospects of a river journey seemed very enticing to him. During the long trip on the steamer "Oregon" Bolumbu was kept too busy watching the active child to think much of home. He was fairly bursting with curiosity and was often in danger of falling overboard.

Several other student families joined them along the way and when the "Oregon" finally docked at Bolenge the Congo Christian Institute students met them at the beach and led them in a triumphal procession to the school compound. Such a clamorous exchange of news as they were led to their new homes! Everyone talked at once. Was one side of

this large brick bungalow really to be their home for three years? Joyfully, Bolumbu set out on a tour of inspection. Where was the kitchen in which the wife always lived? Were they supposed to live together in this big house? This airy room must be the bedroom. The table and camp chair would look fine on this big veranda.

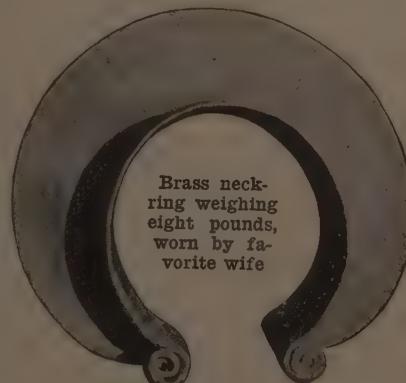
With happy hearts Bolumbu and Bola set about arranging their new home. Bolumbu wondered a bit about the eating arrangements. At home she had always eaten in the kitchen after Bola had finished, but she had heard that here at the Congo Christian Institute whole families ate together at one table. Would Bola want her to eat with him? Even as she was wondering Bola returned from a trading post with the most beautiful enamel plates imaginable, white with large red flowers in the center. So they were to eat together!

There was much to do. School was to start in a week and gardens were to be planted. Bola himself wanted to plant a vegetable garden on a little plot assigned him by the missionary teacher. He had already bought seeds of some new vegetables, beans, tomatoes and the like, which the white teacher said made very good food. Bolumbu marveled to see men working in gardens just like women. Leaving little Ita playing in the sand pile with some neighboring children, Bolumbu went with some new friends into the jungle to plant her cassava roots and banana sprouts which she had brought from home with her.

To Bolumbu that first year at the Congo Christian Institute was a revelation. Tribes were mingled into one tribe, the "Tribe of God." She would never forget the time the white Mama had called for volunteers to care for a family of the once-despised semi-pigmy tribes who were in school. The mother was sick and could not go to the garden and prepare food for the husband and four little children.

If the husband were to keep on in school someone would have to help them. Back at home she would not have considered going near these people, but here she had promptly volunteered to help. That had been a busy day. There was water to carry from the spring, cassava to dig in the garden, bread to be made and greens prepared. Finishing the house

(Continued on page 24.)





# What Young Preachers Read



**W**HAT are the younger Disciple preachers reading? It occurred to me to wonder, and so I recently asked about thirty of them a question, "What is the most important recent book that you have read?" More than 50 per cent of them answered promptly. That they answered well is attested by the following résumé of their replies.

One of the first to reply was my good friend William F. Saye of Webster Groves, Missouri. He feels that *Rethinking Missions* "will have the greatest consequence on American Christianity of any recent book; that it will not do injury to those who are wholeheartedly for the world enterprise of Christianity; but that it probably lacks heat and enthusiasm." J. B. Robertson of Mexico, Missouri, who is a member of the executive committee of the United Society, also feels this to be the most important recent book stating that "it serves a useful purpose as a pioneer attempt by laymen to grasp the great imperative of the church." Willard Wickizer of Maryville, Missouri, also a member of the executive committee, puts it as his second choice, naming *The Epic of America* by James Truslow Adams, as his first choice, calling it a "most excellent interpretative history of our country."

This missionary interest is further attested by Clifford H. Jope of Ninth Street Church, Washington, who puts Schweitzer's *Out of My Life and Thought* as his first choice. Eugene C. Beach of Ottumwa, Iowa, who reads nearly everything, also puts Schweitzer first, and calls it a "book revealing the broad intellectual interests, the talents of genius, given by a great soul to the cause of Christ." Not long ago I had the privilege of looking in on the excellent library of M. H. Williams of Oskaloosa, Iowa. He names Kagawa's *The Religion of Jesus and Love the Law of Life* as one of the great books of his recent reading, remarking that "this is a statement of the dynamics of Christian love applied to the problems of modern life."

Hampton Adams of the old First Church, Frankfort, Kentucky, has been reading Dr. Arthur Cushman McGiffert's two-volume book, *A History of Christian Thought* for the last few months and using it as the basis of a series of Wednesday night lectures in his church. L. A. Brumbaugh of Salina, Kansas, puts a high value on the second volume of this monumental work. He feels that it has permanent worth and will help our age to get a correct perspective on the religion of Jesus. William A. Askew of Vandalia, Illinois, writes enthusiastically about the first volume.

One of the most scholarly of our younger

men is Wayne Leys, who is himself author of an important recent book called *The Religious Control of Emotions*. Dr. Leys mentions *Contemporary Social Problems* by Harold A. Phelps, as his choice explaining that "the author contends that any formulation of a program for social reform should be based on a scientific study of the problems."

Those who know him well say that T. Hassell Bowen of Harrodsburg, Kentucky, reads very widely. One can quite believe it, for his list is "too numerous to mention." That his interest is philosophical is indicated by his titles, *Reason and Nature* by Morris Cohen, *Science and First Principles* by Northrop, etc. His single-sentence comment on his list of books is that "They set forth the realistic temper in present-day thinking and must be reckoned with by any religious leader who values intelligence in his approach to the problems of religion."

It would be a strange group of young Disciple preachers if some one of the number did not display a lively interest in Christian Union. Neal K. McGowan of Hollywood, California, nominates Peter Ainslie's *The Equality of All Christians Before God* as preferential on his list. Franklin H. Minck of Orange, California, writes a good letter listing as his preference the biography of *Alexander Campbell* by the late Benjamin L. Smith.

It would be surprising also if these men did not reveal a personal and pastoral interest in the healing of individual lives. W. P. Reagor, of Oakland, California, puts at the head of his list *The Cure of Souls* by Holman, as especially suggestive in the light of today's needs. George W. Buckner, Jr., of Grand Rapids, Michigan, likes Oliver's *Psychiatry and Mental Health*. "Written primarily for ministers and social workers, this book is of inestimable worth to any whose work consists primarily of personal contacts." I am moved to intrude my own partiality for Oliver and to suggest the availability of the new dollar edition of *Fear*.

It is natural that our men should be interested in preachers and preaching. Frank H. Kennedy of Richmond, Indiana, puts a high estimate on Dr. Harry Emerson Fosdick's *As I See Religion*. Rhodes Thompson of Hillcrest, Toronto, is an admirer of Dr. Ernest

Fremont Tittle's new book, *Jesus After Nineteen Centuries*, and calls it a courageous analysis of our present-day society in the light of the principles of Jesus. Robert W. Burns of Atlanta, recommends Dr. Henry Sloan Coffin's *What Is There to Religion?*

C. E. LEMMON, Columbia, Mo.



# Charles P. Hedges

By C. M. YOCUM\*

CHARLES P. HEDGES first went to Africa in 1908. Four times he returned to Congoland following furlough. He was our only missionary to serve five terms of service there. His regular furlough was due a year ago, but at the request of the foreign department, because of decreasing offerings, he and Mrs. Hedges were about to complete an additional year and were busily engaged in preparations for their return to America where their two children, Charles P., Jr., and Mary Emma, eagerly awaited them.

On April 6 Mr. Hedges wrote the society a long letter describing a serious injury to his left hand, which accidentally came into contact with the whirling knives of a planing machine resulting in three badly torn and lacerated fingers. Toward the close of the letter he said, "With my injured hand, my aging heart, my teeth needing repairs, and my great need for other eyeglasses, I feel that I should not delay my return to the homeland; so if possible we shall be leaving here about two months from now." Later his sailing date was set for June 29, but before that day came his "aging heart" refused to carry the added burden of the extra year of service and he returned to the eternal homeland for his furlough everlasting. On May 10 we received a cable announcing his sudden death the 3rd of that month, as a result of organic heart disease. He was buried at Monieka, where he had served the last three periods of service. His body rests beneath the palms in his beloved Africa, not far from the Busira River on whose banks and bosom he had spent so many happy, fruitful years.

Mr. Hedges was an excellent builder and, I believe, all the brick buildings at Monieka were erected under his supervision. But he also engaged in printing, teaching and preaching, helped in medical and administrative work, and proved himself a general missionary of rare value to his mission and the kingdom. During his more than twenty-four years of service in Bolenge, Lotumbe, Longa and Monieka, he developed native workers along all these lines, who will continue the good work he so splendidly initiated.

When writing about his accident already referred to, he said, "In a short while Elonji Phillip had me under ether and Bolambe Jacob with thread and needle, under direction of Nurse Bateman, was trying



Charles P. Hedges

to restore my badly lacerated fingers to somewhat their original shape. . . . Bolambe is a Mission boy from the beginning. He is now the father of four nice children and has been working in the hospital since early in the twenties. Dr. Jaggard has great confidence in him. This is the first time he has had a chance to show what he could do with a white patient, and how thankful I am that Jaggard has trained him so well." Others could write just as congratulatory and grateful accounts of the workmen and evangelists Mr. Hedges has trained.

During what has proved to be his final term of service, Mr. Hedges has had more time for evangelistic work than in any previous term. He directed the evangelists and inspired them to greater effort, with the result that Monieka district has just had its greatest period of growth. Last year 2,105 were added by baptism and the church had a net gain of 1,805. In the past four years 7,962 were baptized and the membership gained 6,981. In this achievement Mr. Hedges took great delight, as all of the more than 500 of his friends who regularly received his periodical *Hedge Rustlings* can testify, from his frequent and happy references to the evangelistic efforts of Monieka District.

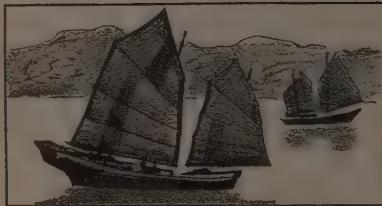
He will be greatly missed by his fellow-missionaries, his living-link church at Mexico, Mo., the workers in the office, his relatives and his friends everywhere,

(Continued on page 27.)

\*Secretary in the foreign department of the United Society.

# Shall We Wait for Super-Missionaries?

By GUY W. SARVIS\*



who are at present on the field. There are exceptions, and enough are mentioned to indicate the kind that are considered admirable; but "the human side of missions seems on the whole unduly weak" they say, and "Our judgment of the possible future value of the mission movement depends *more than upon any other factor* (italics mine) on the question whether there is any real likelihood that . . . the personnel of missions can be materially strengthened." These are very explicit and very strong words from careful and sympathetic students.

Missionaries have been extravagantly praised and extravagantly condemned. If they are compared with the whole body of pastors and church leaders in America they will doubtless be found to differ very little from them in capacity, devotion and training. Most people who know missionaries intimately would be inclined to compare them favorably with similar groups in America. Personally I have not the slightest doubt that missionary doctors, teachers and preachers do actually compare favorably, not with the best and most able at home, but with the average. In a word, missionaries are, on the whole, superior representatives of the churches which send them. The Commission thinks it reasonable that the qualifications of missionaries should be equal to those in "a college or business enterprise in America." Most persons who know both groups will hold that in ability and training the missionary compares favorably with the average business man in America or the Orient and that in character and behavior he is distinctly superior. Perhaps the scholastic training of the average college teacher in America is slightly superior to that of the average missionary

**I**N *Re-Thinking Missions* we find high praise for the pioneer missionaries but dubious appreciation of those

for the reason that his position demands more specialized training than has hitherto been deemed requisite for the missionary. This point will be considered later.

The Commissioners are content with the best only—the best or none! And their definition seems to have reference to the new type of missionary which they picture rather than to the present. They make much of the "ambassador type" and of the expert and scholarly functions of the missionary of the future. They think that the "temporary work of church planting, pioneer work in medicine, education and the training of leaders" should be brought to a close very soon and that the missionary should engage in "the permanent function of promoting world-understanding on a spiritual level." One wishes he could see more clearly what is meant by this extremely important phrase.

In other words, the missionary of the ambassador type is to be a preacher no longer (unless he is asked to preach)—and apparently not even a teacher. He is to be a student of the social and religious phenomena and tendencies of the land in which he lives and is to be ready with technical advice when asked—if he thinks he knows enough to offer such advice. (Other parts of the report, however, suggest that preaching would continue). It is difficult to understand how such a "missionary" could be other than a consulting expert assigned temporarily to the country in question, but going on his mission in mature life.

Numerous and difficult problems at once emerge as one thinks of trying to put such an ideal into practice on any considerable scale. A basic aspect of missionary work has been the permanent identification of the missionary with the people to whom he goes. Obviously it will be impossible to be even 50 per cent successful in picking out these super-missionaries in early



\*Former U. C. M. S. missionary to China. Member of Fact Finding group. Now Professor in Vanderbilt University.

life. Very often indeed the brilliant person fails in the realm of adjustments to his fellows or the nationals to whom he goes. Such failure is irremediable. But the main difficulty in connection with technical experts, especially if they are attached to institutions which are not definitely missionary, is that they are likely not to have an active missionary interest in the people; that is to say, their specialty is primary and the people are secondary. Technical advice from westerners is of doubtful utility in the realm of human adjustments because the problems arising in Oriental cultures differ profoundly from those of the West. Wise and experienced foreigners have some contribution to make, but on the whole the solutions must come from nationals many of whom will have been trained in the West.

The fact is that as one confronts this ideal it seems to imply changes that are absolutely revolutionary. Speedy "devolution" should relieve the missionary of responsibility for all the present work except such as is identified with high-class institutions. These institutions the Commissioners appear to think should conform to American standards. Future missionaries should function either in connection with such institutions or "at large." That is to say, the Commissioners appear to believe that the missionary process as we now understand it, a process which is essentially an extension of the American church in foreign lands, should be brought to an end as soon as possible and there should be substituted for it a type of activity which is so different in its nature that the Commissioners raise the question whether the name should not be changed. The difference between the thing proposed and the thing which now constitutes missions would be greater than the difference between a church and a social settlement. Perhaps the new form of service might be compared to an extension department in one of our best universities. No one would question that the qualifications needed in this type of activity would differ radically from those of the present missionaries.

The Commissioners do not appear to attribute any important significance to the work of the common missionary who lives his life with devotion and kindness but without brilliance. Their weakness at this point has been trenchantly discussed in many places. It is as if one were to say that the work of the Salvation Army has no value in a day of need like the present because their theology is rather simple and their charity unscientific. The report would almost seem to imply that the appraisers believe the whole missionary enterprise should be centered in the Oriental intellectuals. They seem to forget, in their concern about officers, the great need of soldiers in their army.

The writer believes that any such exclusive emphasis would destroy missionary enthusiasm in America and to a great extent sterilize missionary work abroad. Unquestionably experiments in the direction suggested by the Commission are in order—but the outcome is by no means so certain that we may confidently expect that the missionary enterprise could profitably become the type of service rendered by the missionary "ambassador."

No one can question the desirability of sending the best possible missionaries, even at the cost of reducing numbers, but the highest type is not necessarily the best trained. The fact is, as Dr. Speer has pointed out, that missionary turnover has been most serious among the most highly trained. The missionary job has in the past been a general job—as most pioneer jobs must be. Specialization is compatible only with elaborate organization and large institutions. Furthermore, the specialist is likely to insist upon expensive American standards of equipment, the introduction of which into an economically poor country may be a disservice. The native intellectual almost invariably insists upon the need for specialists, but actual experience indicates that there are rather rigorous limits to their usefulness. Perhaps if the policy of concentration so strongly recommended by the commission were carried out, it would be possible to use more specialists—and that policy is rather generally approved by missionaries and administrators. Experience in concentration is not wanting, but the outcome is still problematical. It is open to serious question whether dollars and personnel do not go further in good done under a policy of moderate diffusion than under one of great concentration. The writer's feeling is that boards and missions have been somewhat stampeded by our modern American ways of doing things and that a high degree of concentration and specialization in mission lands tends to produce something so exotic that it cannot be naturalized.

The qualities which make a missionary are *personal* qualities. Practically all boards now select those with the most promising personalities from the graduates of colleges and professional schools. While the procedure still leaves much to be desired, mediocre people are not often sent by the larger boards. Of the Occidentals who go to the Orient for various forms of service, it cannot be doubted that missionaries rank among the highest in all respects. In fact, perhaps the most serious obstacle to the success of the missionary has been his fellow-countrymen who represent business and political interests. It is as vain to expect uniform preeminence in missionaries as in business men or other Americans abroad.



## By Way of Contrast

(Continued from page 19.)

duties Bolumbu had sat down an hour and visited with the sick mother, telling her all that had been done in school that day.

That year Malia, their baby girl, was born. Bolumbu tried to care for her just as the white Mama had taught them in school. Ita was such a big boy now! How he loved to play with Baby Malia as she splashed in her daily bath. They both went to school with her every day. Ita could talk of nothing but what happened in the kindergarten. Baby Malia stayed in the nursery department. Bolumbu had learned how to make a little basket bed for the baby, covering it with a piece of mosquito netting, for in spite of constant warfare against mosquitoes many came from the nearby swamp. Bola's class was studying now how to best drain the swamp.

The huge tropical moon rose majestically over the twin palms back of the Social Building. Bolumbu smiled happily to herself as she folded Baby Malia's tiny dress. Was it only a year ago that she had looked enviously at the handmade dresses worn by the other student wives? From the swamp came the sound of frogs calling lazily to one another. In the distance the rhythmic beat of dance drums brought memories of just such a moonlight night when they had danced in anticipation of a feast after the hunt.

Bola came and sat beside her on the doorstep. How peaceful everything was. No spirits threatened them tonight, no witch hunt with its frightful orgies. In the next house someone was reading aloud from the Bible. Somewhere a woman's voice could be heard singing. Baby Malia turned in her sleep. Bola and Bolumbu arose and went into the house to tuck the mosquito netting more securely about the sleeping children.

## Saved—One Church and Twenty-five Homes

(Continued from page 6.)

signed the note. Her boy was killed in France in the World War, leaving her a small insurance. She gave \$100. "I couldn't have stood it to lose the church. That's all I've got. I'm not able to attend any more but I'm there anyway," she smiled. "If we had let the church go, I don't know what would have happened to us. I didn't give nearly as much as I'd like to."

That was the spirit of them all—the spirit that had put twenty-five names on the note in the first place. The church is first in their hearts.

Say the men, "If the church had gone it would have been the worst thing that ever happened to this community. The closing of the bank meant nothing

to this. We wanted our church. I'd rather live in a community without a home than without a church. Everybody was determined to put this thing over. We trusted each other. We never had any trouble among ourselves."

A woman turned in \$25 her husband had given her for new curtains. A dentist, critically ill, gave liberally. The former janitor, now with a broken hip, released a large amount of stock at an even lower figure. "It was a big sacrifice," said his sister. "He can't work a lick and never will any more." The farmers had no money. One of them sold a load of wheat, another corn, and gave the money. Everybody helped. Townspeople were generous. The Shelbyville and Greensburg churches, ten miles distant, sent contributions. Some friends in Muncie gave \$100, "wishing we could do more."

At last it was over. Great was the rejoicing when the loan was closed on September 14 and the old note cancelled. "None of us fellows slept much till it was all over," the men said. But they didn't stop to rest. They were to pay back \$75 a month beginning in 90 days. "We didn't take those 90 days of grace," said Avery. "While the iron was hot we kept right on going." Their first \$75 went to the Church Extension Board October first. Today, they are paid up to the dot, \$675 paid in full.

But how can they raise \$75 every month, I wondered, remembering the bank still closed, the slight employment in the town, the larger number of people on charity than ever before.

"Because we've got energetic women that never quit," say the men. "Our happiest people are those working women. The Ladies' Aid is divided into five groups for earning \$40 a month. The men support the women's activities, and all who can give \$1 a month cash besides."

"But don't think we put material things ahead," said Avery. "Worship comes first. Our people are consecrated. The communion every Sunday morning is pure worship to us."

Their appreciation of the help received is boundless. "We had a hard fight to get the loan. But those men did right. They wanted to see that we meant business. We didn't blame them for their rigidness. It made us safe and them too. They were mighty generous in helping us," said members of the finance committee.

A remarkable little congregation has been saved to a future of real usefulness. A fine church property has been saved and twenty-five homes of faithful Christians rescued from the jaws of foreclosure.

This story with some variations could be made to fit practically every case handled by the Board of Church Extension and the church erection department during the past year.

# The Sins of 1933

By JAMES A. CRAIN\*

THE annual convocation of a great American religious body recently devoted a session to the discussion of new sins which have developed out of modern civilization. That a great religious body should devote a period of its crowded annual gathering to a consideration of evils which grow out of conditions under which men and women have to live is a healthy sign for religion and for the church. The concept of sin is becoming much too faint in the minds of moderns. It must be restored. Not long ago one of America's foremost preachers declared that there are no sins, only mistakes. Without attempting either to justify or refute that conviction, it may be profitable for us to consider briefly some of the mistakes (or sins) of our present social organization.

The Ten Commandments clearly defined the sins of individuals. For three thousand years we have proceeded on the theory that the individual who accepted the Mosaic decalog and lived according to its teaching had fulfilled the requirements of morality. It has been assumed that the man who worships Jehovah in preference to all other gods, who does not use profanity, who keeps the Sabbath, honors his parents, keeps his hand free from the blood of murder and his heart free from adultery, neither steals, perjures himself nor covets, is a righteous man. Jesus showed, however, the inadequacy of any such a code. In the Sermon on the Mount he insisted upon examining the motives that lie back of the actions of men and pointed out that the evil desire or intent is accessory to the act. In his conversation with the Rich Young Ruler he accepted the answer of personal impeccability and laid upon him the obligation of social responsibility. "Go sell all that thou hast, and come, follow me."

THE fact that we are moving out of the age of individualism into the age of social obligation does not relax the moral imperatives of the individual. Rather, the new age imposes new responsibilities and greater ones. When Moses wrote, "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me," the conflict was between the newer concept of Jehovah as the God of the Hebrews and the gods of ancient Egypt. In 1933 the conflict

of loyalties is not between Jesus and Confucius, Buddha or Mohammed, but between our spiritual convictions and a thousand impulses, desires and loyalties which we elevate to the altitude of gods without realizing what we are doing. From undisputed accounts Stalin in Russia has raised Communism to the elevation of a religion and Lenin becomes one of the gods.

Mussolini, shrewder than Stalin, has given the Pope a square mile of territory over which to play at ruling, while he holds for himself and his fascist state the practical content of religion. The people give to the Pope and to the Roman Catholic Church the lip service of ritual, while fascism demands and secures the supreme allegiance of the social group in all matters affecting the practical application of morality and religion. Hitler in Germany is engaged in a contest with the German church to determine whether or not religion is to be free. Even in America the magic words "recovery" and "prosperity" are tempting men and women, whose first allegiance theoretically is to the Kingdom of God, to compromise with convictions and accept an "interim ethic" which they know to be less than that which righteousness demands of them. In short, in a highly complex civilization there are so many loyalties demanding first place that the Christian is constantly in danger of denying his Lord, not as Peter denied him under the stress of the moment, but quietly at the dictates of a social group, a political party, an economic order, a racial consciousness, or in the name of a blatant nationalism.

MURDER, deliberate, premeditated, or done in the heat of fury, is socially and legally outlawed, but good men, even church members, may take life without social stigma by failing to provide adequate safety for dangerous machinery, by refusing to supply rock dust to prevent mine explosions or by calling out the state militia to shoot down unarmed and defenseless striking textile workers. A deacon once advised me that an easy way to make money was to buy cheap "nigger" houses and rent them at a figure that would bring a high return on the investment. Many a pious church member would be horrified if he were indicted for murder because of deaths due to diseases contracted in what housing experts are pleased to call "criminal houses." Industrial and occupational diseases annually take their toll of

human lives. Child labor in our textile and garment factories and in our mines rob whole groups of children of the stamina and reserve of physical strength necessary to meet the battles of life. How far shall we impute sin to the individual who profits from such practices, whether as operator or stockholder? And how far shall we impute sin to the citizen whose vote or sluggish moral conscience delays or blocks the enactment of laws designed to abolish such inhumanities?

The one instance in which we abdicate all our horror of murder and raise the deed to the level of high patriotism is in warfare. While millions are hungry the principal nations of the world are spending more money either in preparing for future wars or paying for those of the past than in any other single enterprise of government. We surround war with all the glamour of romance and the pageantry of drama. Yet in its naked essence it is murder on a wholesale scale, justified by the almost wholly fictitious necessities of "national defense." No nation has ever yet been able to build an "adequate" defense of armaments or to attain to the degree of security by that method which anywhere near approaches that security provided by justice, good will and fair dealing.

"Thou shalt not steal" says the ancient commandment. And the thief who steals your purse or robs your home or business place will be punished if caught. But what about the public utility whose management and stockholders, through political manipulation of public utility commissions, maintains high rates, sometimes increasing them, at added profit to themselves, in times of economic depression, widespread unemployment and increasing human need? Is there any moral element involved here? And what about the moral and ethical judgments involved in investment bankers who secure control of industries through financing and then use the power thus conferred to obtain control and ownership of the business? And what about business and professional men who would not themselves engage in bootlegging, racketeering or criminal underworld operations, but supply the money, protection or hold the garments of those who do?

THE sin of covetousness has always been one of the most subtle and difficult to restrain of all human evils, largely because it deals with the thoughts and intents of the heart. We have progressed far enough in Christian ethics to put a stigma on the frankly covetous individual, but not far enough to place the same stigma on a ruthless economic individualism which attains the same ends by accepted economic doctrines. It is a mark of business acumen to take one's competitor's business away from him, to take away another nation's trade for our own enrichment, or to beat down wages below the level of a decent standard of existence in order that those at the top of the social scale may continue to have the same

luxuries they have always had. It is a common practice of stock market manipulators to "beat down" shares of a concern they wish to buy in, and then when prices are at the lowest level to gain what they want. Much of our current covetousness is gratified by such devices as high interest rates, bonuses, premiums on loans, and by manipulation of commodity prices. An article in June *Survey Graphic* shows how the "first and second mortgage birds" make off with the house and lot, and even with the family's clothes, in installment home-owning projects. There seems to be something wrong about a system that lends a farmer \$1,000, the equivalent of 1,000 bushels of wheat, and then compels him to repay at a price level that demands four thousand bushels to liquidate the debt. Is it good morals to keep debts stable while wages, prices and commodities fluctuate to the detriment of the worker? Is the "honest dollar" really honest, or is it, in Christian thinking, really dishonest?

Drunkenness, adultery, stealing, murder and covetousness are individual sins. But the individual lives under social institutions and when the social and political institutions under which he lives permits these evils to be exploited without the necessary restraint they become social sins as well. A society which legalizes the manufacture and sale of intoxicating liquors because of the public revenue derived from it is an immoral society, just as immoral as a society which permits the exploitation of prostitution, narcotics or gambling for the sake of public revenue. And the individual in that society who refuses or fails to throw the weight of his vote and his voice against such exploitation partakes of the sin.

THE sins of 1933 are social sins. There is need for social righteousness just as there is need for individual righteousness. And there is demand for social repentance just as there is room for individual repentance. The king of Nineveh called his whole city to repentance under the preaching of Jonah. Imagine what would happen if the mayor of one of our cities shall call the whole city to repentance after a lynching bee! Or the pastors of the city's churches!

Perhaps the greatest sin of all is our failure to understand that bath tubs, sewerage, motor cars, radios, electric refrigerators, daily newspapers and all the gadgets of civilization do not make a Christian society. The early preachers of the gospel understood full well that the civilization in which they lived and preached was a pagan civilization. They were out to revolutionize it and build a Christian civilization in which the will of God could be done on earth as it is in heaven. So successful were they that it was said that they "turned the world upside down." When we recognize that modern civilization in its organizations and institutions is still essentially pagan we shall do the same.

## Two Ways

(Continued from page 12.)

method of conference. On the table is an open book, the symbol of the accumulated wisdom of the past. Contrast these two symbols with the imperialism of the former picture and you will see that we have in them two different methods of settling disputes: in the former the method of brute force; in the latter the method of reason. The former crushes opposition by destroying the opposer; the latter removes opposition by changing the opposer into a cooperator.

About this table is a strange array of humans. We Americans would call them mostly "foreigners"; perhaps worse than that, inferior races or barbarians. In the pride of our intellect, we have been accustomed to place most foreigners low in the human scale, among the negligible factors when it comes to great questions like government and trade. Look them over one by one beginning on the left. The first is an Asiatic; the next is an art critic named Goodrich; next a Dutch-American poet, Van Noppen; then a Tarter; a Sikh; an American Negro; a Jewish artist from Zionist Palestine, Rubin; an African Negro; a French philosopher, Richards; and last, another Asiatic.

This is an extraordinary list—extraordinary for its omissions as well as its inclusions. There are no well-known statesmen here, no captains of industry, no bankers, no diplomats. We shall have to hunt *Who's Who* a long time before we can locate these

people. The so-called great powers who control the League of Nations seem to have been quite overlooked. Yet these humble folks have discovered the better way. They have abjured war as an instrument of public policy. They have ruled it out of their thought. They have discovered that when men come to know each other they find themselves to be brothers. They have faith that there are no problems imposed by society that society cannot resolve by the use of brains and good will. This discovery is revolutionary: it is destined to change the whole complexion of the world. The sad part of it is that the great ones of the world have not yet discovered it or have not been willing to use it. Perhaps Orozco is suggesting that God has chosen the weak things of the world to confound the mighty. These humble men who have no political or military power to be shattered and no riches to be snatched away, have discovered in their common needs and their common ideals the incentive and the means to brotherhood. It must have been the poet and the artist and the philosopher in this group who made this astounding discovery and who sang and painted it and reasoned it to the rest.

If some intelligent denizen of another world should suddenly drop down on this planet and with an unbiased mind should look at these two pictures, would it take him long to decide which method of social control is wiser and more worthy of the intelligence of the "noblest work of God"?

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## Guarding the Springs of Civilization

(Continued from page 14.)

four attitudes which the church may take.

We may surrender to the forces of the world and permit them to dominate the spiritual.

We might go to the opposite extreme and hold that the church and the world are antagonistic.

We might be indifferent to the challenge presented by the forces of the world.

There is another attitude that we may have, and that is the attitude of the Master. We may make the temple of religion a spiritual dynamo which will send forth into our social order a transforming influence. We may make it a house of prayer for all nations.

For nineteen hundred years the most helpful influence in the world has been the church of the living God. She has made many mistakes. She has come far short of the divine ideal. But during the centuries she has been the pillar of fire guiding the nations. She has been the eternal springs from which have issued the healing waters. What God wants and what the world needs is a generation of men and women who have a consuming zeal for the church.

## Charles P. Hedges

(Continued from page 21.)

and especially by Mrs. Lillie Bowyer Hedges, whom he married in 1912 and who has been an equally capable and consecrated wife, mother and missionary during the twenty-one years since then, and by his two fine children, Charles, Jr., and Mary Emma, both of whom were in school in America at the time of their father's death. Charles, Jr., has just graduated from high school with highest honors and wants to study to become a medical missionary. Mrs. Hedges sails for home June 29. Hers will be a long, lonely voyage. We of the foreign department are especially sad because we have lost our oldest and one of our finest Congo missionaries and because, due to our request as a result of failing offerings, he spent an additional year in the Congo. We wonder if it was the extra load and prolonged strain which forced his heart to lay down its burden. Weary with the work of a quarter of a century in enervating Congoland he rests. We shall not forget him as he sleeps at Monieka, the beautiful.

# Listening In On the World

By JAMES A. CRAIN\*

NOTHING has shaken American domestic politics like the revelations of the Morgan investigation since the scandals of the Harding administration. A move for a Senate investigation of the affairs of J. P. Morgan & Company during the Hoover administration dragged along with little or no progress toward getting at the real facts in the case. One investigator resigned and there were charges that the committee was averse to bringing the facts to light. But now things are different. The Senate Banking Committee under new leadership, has given its counsel, Ferdinand Pecora, Sicilian immigrant boy, full authority to turn the searchlight of investigation on the most intimate concerns of the financial institution whose name is synonymous with Wall Street. And some interesting facts have been brought to light. Not even the closely guarded Morgan partnership agreement could be kept from the public. In the publication of the agreement we learn that Mr. Morgan's power over the institution is complete. He can name partners and can dispose of them. He holds the control of the business in his own hands and no policy not approved by him can be put into operation.

Under the elder J. P. Morgan the Morgan bank became a financial institution of international proportions. In many respects it has been as influential in domestic finances as the Federal Reserve Bank itself. It has floated loans for foreign governments and out of its vast resources railroads, steamship companies and huge industrial enterprises at home and abroad have received accommodations. Naturally, under such circumstances the firm (for it is a simple partnership, not a regularly organized bank under state or federal control) has many opportunities to get in on the ground floor on profitable enterprises. Nothing is more natural than that when financing an enterprise the Morgan interests should demand representation on its board of directors. Consequently the Morgan partners sit on many directorates. What sometimes happens when the Morgan interests get on the board of directors of a concern was dramatically portrayed by E. W. Marland in a recent popular magazine series telling how the Marland Oil Company was voted out of the hands of its builders and owners and merged with the Continental Oil Company. This intimate, inside knowledge of corporate affairs, plus the whip hand of finance, gives the Morgan directors unusual opportunities to play both ends against the middle and to make profits of huge proportions at times. The plea of one Morgan partner that his membership on the board of directors of the Johns-Manville Company did not aid him in making nearly \$900,000 in a stock transaction of that corporation may be true, but it strains one's credibility.

There have been two disclosures of major importance. The first, the fact that many persons of importance in the political and financial life of the nation are in a relationship to the Morgan interests which gives them preferred treatment in the sale of stocks in various enterprises financed by the Morgan bank at prices considerably lower than that paid by the general public. The second is the fact that in spite of huge profits made during the depression years, the Morgan partners paid no income tax during 1931 and 1932, though such taxes were paid in England. Investigation brought out the fact that the house of Morgan underwrote the stock sale of Standard Brands, Incorporated, a holding company for many well-known prepared food products and for the Allegheny Corporation, the holding company for the Van Sweringen railroad interests. To insiders the stock of Standard Brands was sold at \$20 per share, while the general public paid \$32. This is nothing new in our pre-depression period of financial hijacking. General Electric did the same thing on a somewhat wider scale, so far as price margin is concerned. The crucial point involved is not that these individuals bought the stock at a reduced price, but that by virtue of the friendship of one financial concern these persons

were enabled to make a profit of \$12 per share on the stock held by them without so much as turning a hand. In order to make the profit it need not have been necessary for the preferred purchaser ever to close the transaction. A mere allocation of the stock on the books of the Morgan bank would have been sufficient to secure the profit, whether a dollar ever changed hands or not. In short, it was in effect a subsidy to these individuals from the Morgan interests. Their profit was all at the expense of the Morgan interests and bears about as much relation to an actual investment as Paul Block's concern about Jimmy Walker's living expenses. But what is more important to the issue is the names of the fortunate individuals on the "preferred" list. It reads like a roll of Who's Who, Dun, Bradstreet, and the Social Register combined. General John J. Pershing took time off from his retired generaling to take a flyer in Standard Brands at the private discount. So did Lindbergh, William Woodin, secretary of the treasury, Norman Davis ambassador-at-large to Europe, and William Gibbs McAdoo, senator from California. Calvin Coolidge was offered the discount after he left the presidency, though the records do not show that he accepted it. In fact, everybody of consequence seems to have gotten in on the "gravy" except Will Rogers, Micky Mouse and "One-Eyed" Connally.

The Morgan investigation also shows how young men become millionaires. Not by the "hard work, saving, attention-to-business" methods. Not at all. Two Van Sweringen brothers of Cleveland were real estate operators. They decided to open a subdivision near the city, but needed rail facilities. They decided to buy the Nickel Plate railroad, but had no money. But they had something just as good. They had access to the Morgan millions. So they bought the road for \$8,500,000, paying \$2,000,000 cash which they borrowed from Morgan and then left the road to pay the balance, or the bond holders take the loss. Their own investment? Exactly nothing. Blest with the Morgan favor they have since built up one of the great railroad syndicates in the United States under the title of the Allegheny Corporation, whose shares were likewise sold to the investing public by the accommodating house of Morgan, with the usual "cut" to insiders.

Of more immediate importance to the Morgan interests was the revelation to the general public that neither in 1931 nor 1932 did this huge financial institution pay an income tax, though such taxes were paid in Great Britain where the firm has extensive holdings. This was made possible, it is explained, by the fact that under federal income tax laws stock losses may be deducted from profits when making out income tax returns. Under such circumstances nothing is easier, as Mr. Mitchell demonstrated, than to create artificial stock losses of sufficient magnitude to offset a large part, if not all, of the income tax. In the case of Mr. Mitchell the deal was put over by selling a large block of General Motors stock to his wife at a price far below the price paid for the stock, and deducting the "loss" from the income tax, then re-purchasing the stock a few weeks later. A necessary factor in the transaction, of course, is an accommodating individual who will buy when the seller wants to sell and who will sell when the original seller wants to buy it back. The study shows the Morgan partners were enabled to escape their income tax, though evidence shows that they made \$18,000,000 on the sale of securities alone in a single year. Meanwhile, John Doe and Richard Roe, small business and professional men, paid their income tax without benefit of such a clause in the law. As a result of these revelations Congress is at work on legislation to curb this practice and it is safe to predict that hereafter poverty-stricken investment bankers will not be able to escape income taxes while still maintaining million-dollar yachts.

\*Secretary, Board of Temperance and Social Welfare.

# An Oregon Itinerary

By EVELYN UTTER PEARSON\*

**W**E ARE on the steamer "Oregon" making the Ubangi-Ngiri itineration. This is one itineration on which women and children can go, as we go all the way on the boat. We hold meetings or conventions at the important, or central, outposts where the people from the inland villages gather for a week or ten days.

There are nine of us white folks on board, Mrs. Byerlee and her two children, Myra and Allen, and we six Pearsons. Mr. Byerlee had hoped to make this itinerary, as the people have been asking him to return to see their work ever since his visit to them five years ago, but so much work piled up for him at the Press that it was impossible for him to get away, so Dr. Pearson is substituting for him.

We came about half a day's run down the Congo River from Bolenge, then turned into the Ubangi. The Ubangi isn't quite so wide as the Congo, its waters are yellow, rather than the dark coffee-color of the main river, and sand bars are numerous, with big, old crocodiles basking in the sun.

The second day up the Ubangi brought us to the mouth of the Ngiri River. Up this river we journeyed for almost a day and a half. The Ngiri isn't like any other river I have ever seen. It is very narrow, just wide enough for two boats like the "Oregon" to pass without too much room to spare. It winds and twists till it seemed we were almost traveling in circles. The strangest part to us is the absence of forests. Instead of the thick wall of forest on either side of us, such as we are used to see on our journeyings back and forth to Mondonbe, wide grassy plains, or swamps, stretched away on either hand as far as the eye can see, with here and there a clump of trees or bit of forest. We find these long vistas a pleasant change and restful to the eye. We passed very few villages of any size till we reached Ngondo.

Ngondo is high, level and beautifully situated and also well kept. Mrs. Byerlee says it has improved greatly since she was here five years ago. There are wide paths everywhere bordered with flowers, ornamental shrubs, palms and other trees. The Christian village stretches along the main path. At the end of this part of the village is the large church building, that is, large for Congo. It is built of poles covered with a sort of matting. They need a large building here on account of these gatherings and they fill it to overflowing.

Near the church are the houses of the teacher and evangelist, and the two-story house of the district evangelist, who also makes his headquarters here. All of these buildings are the best I have ever seen at an outpost. In fact it seems to me to

excel in every way the outposts I have seen, comparing quite favorably with stations manned by white missionaries, in outward appearance, at least.

The people here are wide-awake and friendly, but since they do not speak Lunkundo I find it difficult to get very far with them. Doctor knows enough Bangala to settle their palavers, arrange about the teachers' pay and their assignments for the next six months. With the help of the District Evangelist and Captain John he has given them some Bible teaching each day. The Sunday services were full of enthusiasm and we were impressed with the order and quiet, especially during the communion service. Our program for the week is something as follows:

6 A.M.	Morning prayers at the church.
6:30-8	School for the evangelists (reading, writing, and arithmetic)—Dr. and Mrs. Pearson.
9-11	Palavers, assignments, counting of the offering, etc.—Dr. and Mrs. Pearson.
	Examination of the colony boys as to their school work—Mrs. Byerlee.
2-3 P.M.	Women's meeting—Elumbu (Capt. John's wife and Mrs. Pearson.)
3-4	Bible class—Dr. Pearson and District Evangelist.
4-5	Teaching of hymns—Mrs. Byerlee.
7 P.M.	Preaching services—Different evangelists.

On Saturday night they gave a program; songs by different groups, Scripture quotations, and a dramatization from the life of Moses. All this was entirely their own and we thought it quite remarkable. The church was decorated for the occasion with flowers, palm fronds, etc. Their costumes were very effective although made from paper, leaves, feathers, flowers and their own clothing. Some of them had seen such plays at Bolenge, but they showed great originality in working out this one.

Sunday morning at 7 o'clock 114 candidates were baptized in the river and although a large crowd lined the bank they were quiet and reverent with all their rejoicing. After the usual Sunday service 23 couples were united by church marriage. After this, except for the completing of numerous records, our work at Ngondo was done. Early Monday morning we bade them good-bye. We greatly enjoyed their industry, enthusiasm and friendliness and wished we could know them better.

We spent Monday night and Tuesday at a village called Loka talking over some church palavers with a few teachers gathered there and baptizing a few converts.

We were interested in a landing field which had been cleared just behind this village. It is just an emergency landing field for planes as they pass over here between Coquilhatville and Libenge, and eventually to Europe, as it is proposed. Here at Loka the black water of the Ngiri joins the yellow water of the Ubangi and as far as we could see the black tide and the yellow flow side by side as two stripes of color in a ribbon.

Now we are in the broad Ubangi again with the familiar forest on either bank. The first night after Loka we slept in the bush—that is, we didn't reach a village but anchored our boat to the forest, as it were. The next night, however, we reached Bobolo where we have a teacher and a good church. We were glad to meet the Christians here and give them what encouragement we could. The captain, who has visited these places more than anyone else and knows their history, told us some interesting things about them. He said the women here in the church at Bobolo are much stronger Christians than the men. They had done most of the building of the church even to the setting up of the big poles. Evidently the women were the real pillars of the congregation. John said that at one time the men all went back to heathenism but some of the women kept the church going for a whole year. Two of them went overland to Ngondo where Mr. Hensey was then holding such a meeting as we have just held there to plead with him to send a teacher back with them. "There are two of us left, pray do not desert us." The teacher was sent, the church re-awakened and now is going fine. John pointed out one of these two women standing on the bank with the rest who were there to welcome us. She was a fine-looking young woman, neatly dressed, and carrying a baby in her arms. I thought I should like to know her. Again after the service that night as the Christian women were greeting him as "tata" (father) he turned to us and said, "The women here are the rejoicing of this church." That is unusual praise for a Congo man to give to their women.

The heathen village where we spent the night after leaving Bobolo was the most wildly pagan, and, in that way, the most interesting village I've seen. I wonder if I can make you see it! Long double rows of low huts with roofs all connected, and with a stockade across the end next the forest. Instead of the familiar mud houses, these are built of bark and mats. The enclosed quarters or sleeping rooms along the back wall are not much bigger than berths on a Pullman—and not by any comparison as clean. Between these little cubicles and running along in front of them is the narrow alley-way where the folks cook, eat and lounge. The people are wild and barbaric looking as they

\*Wife of Dr. Earnest Pearson, Coquilhatville, Africa.

peer out from under the low eaves. Their faces they blacken with charcoal and palm oil, and their hair is shaved close to the scalp except for irregular shaped grotesque patches. The women wear knee-length skirts made from grass which swish and flounce about as they walk. Most of them have the lobe of at least one ear cut and distended to hang in a long loop. Doctor says that when he passed this way sixteen years ago on the Ubangi survey trip many of the women were wearing ivory disks in these distended ear lobes.

As we reached the end of these elongated apartment-like houses and passed through the stockade we found ourselves in a mysterious clearing completely roofed over by the interlacing branches of the big trees which grew about in it. This place seemed to be the village workshop and lounging place combined. One man was hewing a canoe out of a log, another was deftly weaving strips of tough vines into fish traps: at one side of the place women were pounding and kneading the white clay for their pot making, while farther on was an ingenious native press for extracting oil from palm nuts. On several fires big pots of palm nuts were boiling. When they had cooked, the women dumped them into a trough-like hollow log for pounding to separate the oily fibres from the kernels, then the fibres were put in a fibre bag hung from a tree, while a system of poles acting as levers squeezed and pressed out the oil which ran down through a strainer into a pot. Quite a primitive oil factory. While we were

watching the interesting process a tall, sinewy, perfectly built woman came in carrying a big basket of palm nuts on her back. She was also carrying one of the fiber belts which are used in climbing trees. To our amazement one of the steamer men told us that this woman had herself gathered these nuts from the tops of the tall palm trees, a job usually attempted only by men. As the workman remarked, "These women up this way are strength itself."

We are now at Imese where we are holding a week's conference with our teachers in this area. There are only some forty evangelists gathered here and not many candidates for baptism, but, of course, the work here in the Ubangi is much newer than that in the Ngiri. However we are carrying on for these men about the same program as we did at Ngondo. The houses here are like those of the village described above, so that the nice church building and the well-built houses of the new Christians who live here are a decided contrast.

Even one week of school seemed to help these teachers quite a bit, and how we wished that they might have many months of training. We are taking along with us to Bolenge a couple of teachers from the Ngiri area so that they may have the advantage of further training at the station. There were eight baptisms on Friday afternoon, and on Saturday morning we left Imese, coming down to Bobolo for Sunday. This is the church of the enthusiastic women mentioned before. The

Sunday services were fine, and we had a rousing women's meeting in the afternoon which, at least, did us white folks good. We encouraged them to have a women's meeting once each week.

At Bobolo we left three of the graduates from the Bolenge Boys' House (or Colony). They have been helping us with the schools during our trip and have now been assigned to teaching posts here in their home district. They seemed to hate to tell us good-bye and to see the steamer leave. We gave them paper and envelopes and urged them to keep us informed about their work. Knowing these boys as we do we are greatly interested in their success.

Now we are back at Loka again, at the junction of the Ngiri with the Ubangi. We had hoped to be right on our way but a church palaver is keeping us over here half a day. We have one more stop to make at Bobangi to arrange matters with the evangelists there, then hope to get on home in a couple of days more. It has been a great trip.

I wish you could see the myriads of water lilies that float on the quiet waters of the Ngiri lagoons. I wish you could see the Christians who stood on the banks to welcome us and hear them "sing us in to a landing." As we wave them farewell I resolve to be a better missionary-teacher, more eager to give to the native teachers in my class at Bolenge that which shall help them to meet the opportunities and the temptations which will face them when they return to such places as we've been visiting.

## Liga Nacional De Mujeres Evangelicas

By ZONA SMITH

THE National League of Evangelical Women (*Liga Nacional de Mujeres Evangelicas*), definitely organized in 1917, has a membership of 900 women who are members of evangelical churches. The small monthly magazine of twenty-four pages is sent to all the members, and in addition to these there are 145 subscribers to the magazine. *Guia Del Hogar* is the name which was selected by the members for this official organ of the Liga. It contains four lessons each month for woman's meetings which are prepared with much care by an interdenominational committee of the Liga, especially for the members. However, any women who wish to do so may use the lessons.

Membership in the Liga is voluntary on the part of the women and there are no ecclesiastical appointments or representatives. The membership of 1932 is composed of women from the following bodies: Churches—Anglican, Armenian Brethren, Baptist, Disciples, French, Lutheran, Mennonite, Methodist Episcopal, Independent Methodist, Nazarene, Presbyterian, Waldensian, Welsh; other bodies—Committee on Cooperation, Young Woman's Association, Salvation Army, Christian and Missionary

Alliance, National League of Temperance, Evangelical Union of South America, New Testament Missionary Union.

The executive committee, consisting of eighteen members of various denominations, has had nine meetings during the year and has sent a monthly inspirational message, in letter form, to the local societies. Various members of this committee have visited local societies and one woman spoke in a series of evangelistic services in three places outside the Federal Capital with excellent results.

The 1932 World Day of Prayer program for women was translated into Spanish and 2050 copies were printed. All members received them and good meetings were held in the local societies. Evangelical women of other countries ordered 890 copies. The 1933 program has been translated and printed and has been on sale since November 1. A program for children's meetings on the World Day of Prayer has been prepared and published in *Guia Del Hogar*.

A disarmament petition was circulated by this organization and sent to the Disarmament Conference with the signatures of 2,340 men and women.

The Federation of Woman's Boards of

Foreign Missions of North America has cooperated during 1932, as in 1931, in the expense of publishing *Guia Del Hogar*. This has made possible the publication of eighty-three pictures and six maps during 1932, in addition to added pages.

The executive committee had a message in each issue. Aside from the missionary lessons published for woman's meetings there were six special missionary messages, five of which were written by a young woman born in Argentina. An excellent history of the evangelical work in Chile, written especially for *Guia Del Hogar* by a Chilean woman was one of the most interesting articles published. The section dedicated to the children and the home had a place in each of the twelve regular issues. One extra number was published in June, devoted entirely to the reports and addresses of the Annual Congress, held in May. The November number carried three and one-half pages dedicated to the lives and work of William C. Morris and his wife. Mr. Morris, whose death occurred in September, 1932, was the founder of the well-known Morris Schools. His life, dedicated to Christ and to poor children, and the results of his labor and devotion, have made a profound impression on this Republic.

A Mother's Day Program, prepared by a committee was sent out to the local societies and many good meetings were held in which the program was used.

# Book Friends Through the Years

By MRS. TERRY KING\*

Books are happy company when the skies are gray  
 Books are friends who never plead "Let's go out today,"  
 Books are quiet company, glad to settle down,  
 By a lamp and blazing fire, far away from town—

Books will never fret or sigh at the window-pane  
 Wondering how to pass the time when the Lord sends rain.  
 They will never pace the floor like men whose nerves are strained  
 Dull, morose, and helpless things unless they're entertained—

Friends we need and friends are good for every whim and mood,  
 But who has books for company has friends for solitude.—Edgar Guest.

BOOKS have been such a real part of my life since a small child that should I try to recall any period through the years without connecting it in some way with a book or reading of some kind I am afraid it could not be done. One day stands out clearly and vividly when my father, a great reader and lover of good books, came home from a business trip bringing me, a child of six, a set of books consisting of four small blue bound volumes, in a red box, called the "Flaxie Frizzle Series." The stories were built around the normal everyday life of a real little girl. Flaxie was rather talkative and said many interesting things. In fact she was somewhat "pert" and naughty, so certain tendencies which manifest themselves rather often in my own manner of speaking might be traced to the literature I read at that early age. If what we read becomes an integral part of us we should be quite careful in choosing our reading matter and doubly so when choosing books for children. Tradition has it that Voltaire, the noted French infidel, when only five years old committed to memory an "infidel poem." One writer says "he was never able to free himself from the effects of this poem."

Next came *St. Nicholas*, that marvelous magazine for children. Miss Alcott's wholesome stories are among the pleasant "book friends" that I cherish in memory. Then my wise father again enters into the picture when he insisted that I tell him each evening what I had read that day, and discussed the characters with me. Dickens and Thackeray were two friends of which we never

\*Retiring from Literature Department of the United Society.

grew weary. My dear mother suffered more than anyone else from my fondness for books. Before I could read she spent hours reading to me; then after I read books for myself there was still no rest for her, as I immediately got out my family of dolls and proceeded to dramatize the story. My own voice grew tiresome even with the numerous changes I tried to make, so Mother would have to be spokesman for some of the dolls.

MISSIONARY books entered in at a later period. As I have during the past eleven years read these splendid missionary books for children from the preschool age up through the Junior groups I feel cheated and envy the present-day youngsters. Those lovely little illustrated books *Ah Fu*, the Chinese river boy; *Kembo*, the little girl of Africa; *Mitsu*, the little girl of Japan, and others, are sure to charm any child from three to five. When I think of those books I think of the young mothers with their children around the book exhibit at state and national conventions—the twistful faces of the little folks. Then the real joy that shines forth when either Mother or the "book lady" gives the child a book of its very own. The pictures can be read even if the words cannot.

"He who gives a child a book  
 Gives that child a sweeping look  
 Down its pages through the ages—

"Gives that child a ship to sail  
 Where the far adventures hail  
 Down the sea of destiny—

"Gives that child a vision wide  
 As the skies where stars abide  
 Anchored in the love of Him."

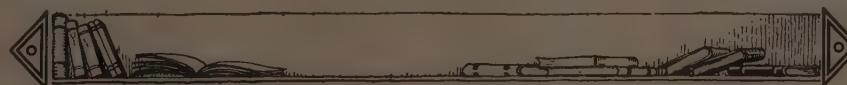
Then the Junior boy who wants something exciting and hair-raising! When he gets a glimpse of the adventures of the Sandoval family in the story of *Jumping Beans*, his horizon is broadened. There is a sense of friendship for the Mexican children he meets and they become a part of his life and interests and not merely "little greasers" with whom he does not wish to associate. What boy does not thrill to the story of the four high school lads down in Africa in their *Quest of the Hidden Ivory* or the story of the five mountain boys as it is told in *The Boy from Hollow Hut*, or the story of the Indian boy, *Three Arrows*?

My article would be entirely too long should I mention many book titles yet I cannot refrain from talking of a few of these book friends of mine and yours. The first missionary book I ever read was *The Life of David Livingstone*, then

*Bolenge*. The Interdenominational Study books from the beginning have been quite fascinating and informational. One published in recent years, *Prayer and Missions*, cannot be surpassed. Then what finer course in church history could one have than *From Jerusalem to Jerusalem*? The "Reading Contest" launched following our Jubilee year of 1924, stimulated reading all through the church and was no small factor in keeping up our interest in and giving to the missionary enterprises—the six general classifications, Biography, Devotion (or Inspirational), Stewardship, Home Missions, Foreign Missions and General, helps one to balance their mental diet. If I were to list one of each class that has meant more to me personally than any other I think probably the list would read like this: *Splendor of God*, *Spiritual Hilltops*, *Jesus Teaching on the Use of Money*, *Daughter of a Samurai*, *Land of Saddle Bags*, and *From Jerusalem to Jerusalem*. I am not sure even after listing these six, for hosts of titles come crowding into my mind and heart. *Kagawa*, *Out of My Life and Thought*, *He Took It Upon Himself*, *The Portrait of a Chinese Lady*, and those charming mountain stories *Quare Women*, *Glass Windows*, as well as the three fine new books dealing with those pure Anglo-Saxon people of the highlands—*Mountain Girl*, *Clever Country* and *Unto the Hills*.

If I were to list all of my "book friends" a ponderous volume would result and I would have no room for even a word regarding the "friends of books" and my personal friends made at the book-table. How I have looked forward from year to year to meeting these dear people. What a pleasure to help choose—"The very best and most for the money"—to get letters later saying "the books are so interesting only we have not half enough to supply the demand."

So this very rambling article is written as a farewell "chat" to the hosts of church folk who have been so cordial and kind to the one who loves the books and dearly loves those who read them. It is with pleasure that I present to you my successor—Miss Martha Gibson—and bespeak for her the same fine cooperation and consideration you have extended to me. May the handling of the books and the contacts with the "friends of books" bring to her the abounding joy in fellowship and service which it has brought to me. So in the language of Tiny Tim—"Good night and God bless everybody."



# Speaking of Books

This month this page is devoted to the Missionary Study books but they will be helpful and interesting as general reading

## God's Candlelights

**GOD'S CANDLELIGHTS** by Mabel Shaw is the choicest missionary volume of its kind that I have read in many months.

The charm of the book to me lies in the beautiful picture it gives of African life and of the living way missionary teachers have been able to enter into that life and lead the children under their care into the presence of the Chief. It presents real indigenous Christianity. The author's preface states the fundamental idea "as the attempt to conserve all that is true and good in the old life and to build upon it; and so to present the Christian faith to the community and to the individual that they see it not as the white man's religion, something likely to be as useful to them as his money is, but as the fulfillment of that toward which their fathers groped, a way of life, not through foreign lands, but through the familiar ways of their own thought and belief."

"Make us happy and you make us good," and such little things make children happy—not the costly things but the costing things, patience, understanding, friendship, all that goes to make up that word of which we talk so much and know so little—love; and you will find yourself voicing the prayer of the little African girl—"O Thou Great Chief, light a candle in my heart that I may see what is therein, and sweep the rubbish from thy dwelling place."

LELA E. TAYLOR.

## Craftsmen All

**C**HRIST is too wonderful for any one nation or for any group of nations to express him perfectly. Not till all come with their offerings will the answer of humanity be perfected. Not till the church in every land has put a new song in our mouths and built for us new temples and explored with its own insight the hidden things of God, shall we know the fullness of Christ." Thus speaks Edward Shillito in this new book *Craftsmen All* in which he brings us inspiring stories of men from far eastern and southern lands, fellow workers with us in building the church universal; Christian craftsmen who are ennobling the church through their gifts of Christian devotion, prophetic preaching, art, poetry and social leadership. Harris of Africa, Sundar Singh and Tilak of India, Bezalel of Ceylon, Kagawa of Japan and others live for us in these pages—"craftsmen all, in whose workmanship with wonder and joy we behold the manifest wisdom of God."

MARTHA GIBSON.

## Mai-Dee of the Mountains

**O**NCE in a while one finds an author who seems to be able to throw herself into the life and feeling of people of an alien race. Mary Brewster Hollister, well known to many of us as the author of *Lady Fourth Daughter*, has written a charming story of a girl of China's mountains. Vivid, full of movement, astir with the great movements of forces which are struggling for supremacy in China today, the story of Mai-dee carries one through the turmoil of soul, through which the high idealism of young China must pass in sifting out the chaff from the wheat in those movements which are asking for her loyalty today. The book leads to a deeper, more sympathetic understanding of what young China faces, and withal one has felt the enjoyment of a tale that is well told.

GRACE W. MCGAVRAN.

## Eastern Women—Today and Tomorrow

**T**HE author has had unusual opportunity to study intensively changing life conditions among oriental women; changes so significant and far-reaching that they mark a complete transformation of the East. These changes bring bewildering problems and a complexity of demands. A new social system is replacing that based on the segregation of women; the traditional family solidarity is being broken down; the economic inde-

### Books Reviewed In This Issue

**GOD'S CANDLELIGHTS**, by Mabel Shaw. Edinburgh House Press, London. \$1.00.

**CRAFTSMEN ALL**, by Edward Shillito. Friendship Press, New York. Cloth, \$1.00; paper, \$60.

**MAI-DEE OF THE MOUNTAINS**, by Mary Brewster Hollister. Fleming H. Revell Co., New York. \$1.50.

**EASTERN WOMEN—TODAY AND TOMORROW**, by Winifred Hulbert. Central Committee on the United Study of Foreign Missions, Boston. Cloth, \$1.00; paper, \$60.

**THE AMERICAN INDIAN AND CHRISTIAN MISSIONS**, by George W. Hinman. Fleming H. Revell Co., New York. \$1.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

pendence of women asserted, and increasing part taken in shaping national policies.

Christian missions have been a great force in raising woman's status and in uplifting social ideals. "The mission movement in the East has contributed richly in the past to the life of women. . . . As they move forward today into a fuller, freer life, the Christian message will have for them a deeper meaning, leading them to interpret freedom, not in terms of personal privilege, but of high responsibility and service."

This book has been selected as the study book for women's missionary groups.

ORA LEIGH SHEPHERD.

## The American Indian and Christian Missions

**I**F YOU are interested in the American Indian and his welfare you will hail with delight this new book by George W. Hinman who is an expert on the subject. Nowhere have I found brought together in one volume such a comprehensive and sweeping study of the American Indians and yet the book is by no means heavy or dull reading. It reads like a storybook as one follows with mounting interest the history of the Red Men from their earliest encounters with the White Men to the present time. One gets clear-cut vivid pictures of the various tribes and groups in different parts of the country and a real understanding of both their past and present-day conditions. While the book deals superficially with the history of missionary work and the development of Christianity among the Indians it also includes the story of the government dealings with them, their customs, beliefs, arts, industries and economic conditions.

EDITH EBERLE.

## Already Reviewed

**T**HESE are books we specially call to your attention, but since they have recently been reviewed we refer you to that review rather than repeating.

*Kapita*, by Ailing, October, 1932; June, 1933.

*Out of My Life and Thought*, by Schweitzer, April and June, 1933.

*Barton W. Stone*, by Ware, February, 1933.

*Have It Your Own Way*, by Shuler, March, 1933.

*An American Doctor at Work in India*, by Wanless, March, 1933.

*What I Owe to Christ*, by Andrews, September, 1932; June, 1933.

*Courage That Propels*, by Jordan, May, 1933.

*Forty Years for Labrador*, by Grenfell, June, 1933.

# Commencement Days Are Here Again

## Atlantic Christian College

THE thirty-fifth commencement of Atlantic Christian College began with the baccalaureate sermon at the First Christian Church, Wilson, on Sunday morning, May 21, by President Howard S. Hiley. The Y. W. C. A. vesper service and installation of new officers took place Sunday afternoon followed by a farewell talk to the students by Mr. Barclay, pastor of the Wilson Christian Church. The commencement inter-society program was given this year on Wednesday evening, May 24.

On Thursday evening, May 25, an operetta was given in the auditorium. On Friday morning, final exercises were held. The commencement address was given by Dr. Elbert Russell, dean of School of Religion of Duke University, after which President Hiley conferred degrees and presented awards.

The May Day Festival was held Monday afternoon, May 1. On the front campus a background of green boughs made an attractive setting for the throne on which the coronation of the queen took place. The processional included heralds with their bugles, attendants to the queen and king, crown bearer, flower girls, May Queen and King, train bearers, court jesters, ladies and gentlemen of the court, Indian hunters, somber Puritans, Royal Colonists, pioneers of early America, Negroes from the days of slavery, and Maypole dancers. The entire program presented an all-American historical pageant of wide variety and interest.

Atlantic Christian College Summer School opened June 5 with Professor C. H. Hamlin as director. Prospects seem good for an increased enrollment over last year.

## Bethany College

The Ninetieth Annual Commencement of Bethany College was held on Tuesday, June 6. The baccalaureate sermon was delivered Sunday, by Dr. Herbert L. Willett of Chicago, an alumnus of the institution, and the commencement address was delivered by Senator Bennett Champ Clark of Missouri. Mr. Clark is the son of the late Honorable Champ Clark who was an alumnus of Bethany College of the class of 1873. Fifty-one young men and women received the bachelor's degree.

The honorary degree of Doctor of Literature was conferred upon Mrs. Anna Ruth Bourne as an expression of appreciation for devoted service, sound scholarship and high idealism as a member of the faculty since 1903. The degree of Doctor of Laws was conferred upon Honorable Bennett Champ Clark as a tribute to his public service and his literary and scholarly achievement.

Since the death of President Goodnight last October the affairs of the institution have been carried on by an administrative committee consisting of three members of the board of trustees and two members of

the faculty. The trustees are Honorable W. S. Wilkin of Wellsburg, W. Va., chairman; A. E. Wright of Uniontown, Pa., and Dr. J. Parke McMullen of Wellsburg. The faculty members are Dean W. K. Woolery and Dr. W. H. Cramblett, head of the department of mathematics and treasurer of the institution. The committee on the selection of a new president was not able to make definite report at this time and was continued with a view to getting the best man available for the position. The committee hopes to have a new president ready for recommendation and election before the beginning of the new college year in September.

## Butler University

Butler University graduated 411 students at its seventy-eighth commencement exercises June 12. Of this number twenty-one received masters degrees, ninety-two were granted teaching certificates, and 298 were recipients of the baccalaureate degree.

Henry H. Crane of Scranton, Pa., gave the baccalaureate sermon June 11, and Dr. William A. Oldfather, professor of classical languages at the University of Illinois, was the commencement speaker. "Escape or Encounter" and "The Responsibility of Progress" were their respective topics.

Members of the American Association of University Women recently assembled at their national convention in Minneapolis, granted full membership to Butler University. In announcing their decision they made clear their full approval of President Athearn's program at Butler University and heartily indorsed recent improvements in the educational facilities for women.

Dr. Ernest L. Bowman of Ohio State University has been appointed registrar at Butler University. He will succeed Miss Sarah Cotton who was fatally injured in an automobile accident last November.

Several students of the College of Religion participated in a historical pageant which was one of the features of the state Disciples of Christ Convention at Connerville, Indiana, May 15, 16, 17. The pageant depicted the development of the Disciples in Indiana.

Announcement that the Butler Teachers' College campus would be closed and that the school would be moved to the university proper in Fairfield was recently made by President Walter S. Athearn. The school was acquired by the university in 1930 when the department of education was merged with the then Indianapolis Teachers' College.

## Cotner College

At the annual meeting of the board of trustees of Cotner College, May 29, it was decided to suspend the educational program of the school until such a time as economic conditions make adequate sup-

port possible. Plans were formulated to conserve the college property and to provide for payment of its present indebtedness. For several years the college has been facing diminishing resources and a mounting deficit. There has been a growing conviction upon the part of the board that in justice to the creditors further indebtedness should not be incurred.

The board announced the resignation of President L. C. Anderson. Mr. Anderson became president of the college in 1930, having served as professor in the department of religion prior to that time. President Anderson handed his resignation to the board of trustees some weeks ago, but at their request consented to have the announcement of his resignation withheld until now. The board passed a resolution commanding the spirit and service of President Anderson.

Cotner College came into being in response to a need felt on the part of Disciples of Christ in Nebraska for a school of higher learning to which they might send their young people to give them thorough training in the midst of a Christian atmosphere. A committee was appointed by the Nebraska Christian Missionary Society for this purpose and met for the first time on September 7, 1887. The cornerstone for the first building was laid on August 31, 1888. During the forty-five years of Cotner's existence she has made an enormous contribution to the life of our brotherhood. No college among us in proportion to its age and number of students has turned out more capable and nationally known leaders than Cotner College. The closing of the institution even temporarily will be sincerely regretted by every individual who has known about its work and worth.

## Culver-Stockton College

The Seventy-Seventh Annual Commencement Program of Culver-Stockton College was formally opened on Friday morning, May 19, with Cap and Gown Day, or the last assembly exercises and moving up of classes.

The annual May Fête and crowning of the Queen was held in the L. L. Culver Gymnasium on Saturday evening. Five young ladies were selected by a popular vote of the student body to take the parts of Queen and her four attendants. The choice was kept secret until Saturday evening. The young ladies who have been honored are Ellen Bowlin, Chicago; Marguerite Allen, Philadelphia; Nadine Alexander, St. Louis; Muriel Atkins, Chicago and Adeline Blish, Hannibal.

The baccalaureate service was held in the Christian Church on Sunday morning, with Joseph Myers, editor, *The Christian*, and associate minister of the Linwood Community Church in Kansas City since 1926, delivering the sermon on "Things Which Cannot Be Shaken."

At the seventy-seventh annual commencement on Tuesday, Dr. Charles Clayton Morrison, editor, *The Christian Century*, delivered the address on "The Gap in Our Democracy."

The graduating class was the largest in the history of Culver-Stockton College.

#### Eureka College

On May 1, 1933, Benjamin J. Radford was laid to rest in the beautiful cemetery at Eureka, Illinois. With his passing, not only did a great man go out from the ranks of our people, but one of the last remaining links between the pioneers who founded the community at Walnut Grove, Illinois, now Eureka, Illinois, and the present generation, was severed. B. J. Radford spent most of his long life of more than ninety-four years in the Eureka community, being absent for two or three brief periods in service elsewhere. He was the son of B. J. Radford, one of the founders of Eureka College, and graduated from the college as a member of its fifth class in 1866. He served for many years as one of the faculty and was president of the institution for a short time. He was an author, lecturer, preacher and teacher. Few men have the ability to express themselves as clearly, concisely, logically and forcefully as did B. J. Radford. His contribution to our movement can scarcely be estimated. B. J. Radford's name and memory will be honored and revered throughout coming generations.

Surprising interest has been discovered in the efforts to locate and communicate with the alumni of old Abingdon College—enough to establish the decision that a feature of the '34 Commencement will be the recognition of these men and women of fifty and more years ago, who remain of this too-little-recognized Illinois college of ours. Dr. Josephus Hopwood, Milligan, Tennessee, is probably the dean of all living Abingdon alumni, of the class of '73. He passed his ninetieth birthday, April 18.

#### Phillips University

The pre-Easter report for Phillips preachers is as follows: Forty-one out of sixty churches supplied, reported—baptisms 496, total additions 646. Total different persons attending the Easter Sunday worship, 7,800.

The Bible College is receiving numerous inquiries from students which indicate the usual large attendance for next year.

Former students and graduates returned for the Commencement. In the College of the Bible seventeen received the degree of A.B.; thirteen the degree of A.M., and eight the degree of B.D. This is about a dozen less than the maximum ever given.

A number of professors of Phillips University have been honored recently. Professor Frank Knowles of the Physics department has a scholarly article in the current number of the *American Physics Teacher*.

Dr. Ralph Nelson has an article on the "Doctor's Degree, a Suppressor of Stu-

dent Originality," in the May number of the *Journal of Higher Education*.

Professor J. C. Shirley will spend the summer as an instructor in science in the ranger work of the Yosemite National Park.

Dr. W. E. Powell is putting the finishing touches on a new book which he has been requested to write.



B. J. Radford

A law has been passed by the legislature of Oklahoma creating a coordinating board of higher education, consisting of fifteen members whose duty it will be to eliminate duplications in state institutions and to define their functions: Also to articulate independent church schools as cooperating agencies. The latter in no respect surrender their autonomy or merge their distinctive functions. If the plan is put into successful operation it will further economy in state schools and add efficiency to the church schools without interfering with their independence. The church institutions included in the proposed plan are those controlled by the Baptists, Disciples of Christ, Methodists, Presbyterians and Roman Catholics. President I. N. McCash has been appointed by the governor as one of the fifteen members of the board. At the first meeting held on May 27, an executive committee of seven members was chosen and Dr. McCash was named as one of the seven.

#### Texas Christian University

The Tuesday, May 16 editions of the *Fort Worth Press* were issued by twenty-five students from the department of journalism of Texas Christian University. The students took over all the editorial positions for the day.

Two members of the 1932 graduating class of Texas Christian University have recently received appointments as religious education directors. Miss Myrtle Davis of Vicksburg, Mississippi, has been made religious education director for the Broad Street Christian Church of West Point, Mississippi. Miss Jessie Hawkins, of

Dallas, has been appointed to a similar position with the First Christian Church of Longview, Texas.

Albert C. Williams of Fort Worth, recently appointed president of the Federal Land Bank and Intermediate Credit Bank at Houston, is a graduate of Texas Christian University, having attended the school when it was located in Waco.

The largest faculty and the largest number of courses ever offered during the summer term is listed in the catalogue of the 1933 summer session of Texas Christian University just off the press.

One of the highest points of the convention program will be the formal dedication of the new \$65,000 University Christian Church on Tuesday evening, June 13.

Granville Walker, junior from Beaumont, won the annual oratorical contest at Texas Christian University. He will represent the school in the state inter-scholastic contest. Walker, who is a ministerial student, spoke on "Unchanging Values." He was awarded the Gough prize of \$25 in cash and a gold medal.

One hundred and thirty-five seniors received their degrees from Texas Christian University at the sixtieth annual commencement exercises on Monday evening, June 5.

#### Transylvania College and The College of the Bible

Outstanding in the recent Kentucky convention were the sermons brought by the student ministers of Transylvania College and the College of the Bible. These young men evidenced a marked type of maturity. Two things impressed the hearers: One was that the church is assured of a high quality of leadership for the future. The other, that the teaching staffs of these colleges deserve much credit for the thorough training and splendid influence which were reflected in the messages of these young ministers.

Aleph Theta Ze, honorary ministerial fraternity of the College of the Bible, closed its year's work with the annual banquet and installation of officers.

The annual spring convocation and banquet of the alumni association of the College of the Bible was held at the Woodland Christian Church, on May 16.

#### William Woods College

Miss Dura Louise Cockrell, who received her doctor's degree from Yale University last June, spent the first semester at her home in Fulton, Missouri. She left the first week in March for Brooklyn, N. Y., where she is director of the nursery school of the Packer College Institute. This institution takes children from the nursery through the grades, high school and junior college and is a preparatory school for Vassar College. This is the line of work in which Miss Cockrell took her major work and in which she was engaged while a member of the faculties of the State Agricultural College at Manhattan, Kansas, and the Woman's State College at Montevallo, Alabama.

# Missionary Organizations' Own Section

Aims for Adult Organizations 1933-34

## Looking Upward

### Individual

**Daily devotions:** Not once in a while but daily! Not only when it is convenient and the day un hurried, but taking time every day, shutting out the interferences and interruptions. A missionary whose faith and serenity and power blessed all those about him was asked the secret of his spiritual life. His answer was "An alarm clock!" An alarm clock that called him every morning to an early hour of communion with his heavenly Father before the rush and bustle of the day began.

**Intercessory prayer:** It should be as natural for a Christian to pray for others as it is to pray for himself. Remember in your daily devotions the needs of others as well as your own needs. Do you recall the story of William Carey? As he sat in his tiny shop, mending the worn shoes brought to him by London's poor, he lifted his eyes often to a map above him and looked at the outline of India as he prayed that the millions in that country might learn of Jesus and his saving love. Will you pray with a world map before you? Name the countries one by one! Remember the missionaries name by name!

**Study of devotional books:** If we are to be spiritually nourished, we must have spiritual food. There are four especially helpful devotional books listed on page five in the *Year Book of Programs*. Pledge yourself to study these and others in order that you may grow spiritually through the year.

### Group

**Realization of the missionary task** is a goal to be set by every missionary group and to be continuously and unceasingly worked for. Every society needs to study and re-study the charter of missions, to so firmly possess a conviction of the primacy and value of missions that others may be led to know that the enterprise is not optional but obligatory.

**A prayer group in every church:** The first essential for beginning a prayer group is one earnest Christian who sees the possibilities in even a small number meeting together regularly for prayer.

**Definite intercession for the work and workers:** Do not let the part prayer has in the regular meeting be limited to the devotional period. Include also a service in which as many members as possible shall participate, praying specifically for countries and nations, for missionaries, for native leaders and church members, for headquarters staff, state and local leaders.

## Reaching Outward

### Individual

**Training in class or through correspondence course:** Promise to be one of a class to take a leadership training course this year. You may choose from a number of available courses or you may study alone by means of a correspondence course. Send to headquarters for lists of subjects taught and full particulars about classes and correspondence work.

**Volunteer service:** Choose some service you will be responsible for and perform it faithfully. Promise to find something you can do in your society, your Bible school, your church, and then accept that task as an opportunity to make a real gift of yourself. Accept cheerfully volunteer service asked of you by your leaders.

**Read WORLD CALL and other missionary magazines and books:** Don't be satisfied with what you now know about missions. Keep on learning. Set a goal for yourself in regular well-balanced reading on missions. Use suggestions given in reading list, in WORLD CALL and in *Missionary Organizations Bulletin*. Use your missionary society's library, your town's public library and possess as many missionary books and magazines as you can possibly afford. Keep them handy for your family.

### Group

**Promotion of missionary courses in leadership training:** Use the influence of your society to have a leadership training school in your church or in your city and then see that missionary courses are offered in it. Send to headquarters for information about credit and non-credit courses on the following subjects: "Message and Program of the Christian Religion," "Missionary Materials and Methods," "World Missions," and "Home Missions."

**Missionary and stewardship study classes:** The titles of books to be studied profitably are found on page five of the *Year Book of Programs*; any society can have a class and every society should. Any number of members with or without a teacher can form a group for study and discussion. If possible, include a Church School of Missions in your plans.

**Development and use of new leaders:** It would be a good thing for your executive committee to study the membership of the society, making note of talents and abilities, and then find ways in which all the members may be used for mutual benefit. Plan programs in which as many women as possible will be used; help in every way to develop your members into local, district, state and national workers.

## Moving Forward

### Individual

**Enlistment of new members:** Have you a friend who isn't interested in missions? She is your opportunity! Pray definitely for her; study her interests to present a phase of missionary work that will appeal to her. Invite her to meetings; yes, take her. Furnish her with attractive literature. Use every means of persuasion and never give up until you have won her. She is worth it!

**Attendance at a missionary meeting each month:** Let nothing interfere with your attendance. Refuse all conflicting engagements and postpone encroaching duties.

**Proportionate giving to missions:** The highest standard of stewardship is giving in proportion to your ability. Set down on paper the amounts of money that come into your hands, then the sums you spend for necessities, for comforts, for luxuries. Compare the amounts you spend for yourself and those you give to others. Ask God's guidance in so sharing your money that you may share Christ with others; and then make your missionary pledge for the year.

### Group

**Sponsoring regular missionary study and giving in other age groups in the church:** The local missionary society has a responsibility toward every age group in the whole church. This obligation is to insure and help provide means by which adults, young people, intermediates, boys and girls shall receive regular missionary instruction and opportunities for missionary giving. This may be done through formation of additional organizations or effected in groups already existing, such as Sunday school classes, endeavor societies, clubs, departments, junior churches.

**Increased membership:** Set a definite goal. Consider everyone not already enlisted as a prospect. Make the meetings interesting and worth while; then bring prospective members to the meetings. Make special effort to interest new church members in the missionary enterprise.

**Attainment of increased financial goal:** Accept in faith a goal higher than the actual giving of this last year. Count on winning new members whose gifts will add to the sum; depend on a still higher conception of stewardship among loyal members; and then have courage to accept a goal so high that the last portion of it may seem impossible. Study ways to make missionary support seem very real, expressed in terms of life and service; secure pledges from members—not for dues—but for gifts according to their ability.

# Programs for Adult Organizations

## For the Leaders of the August and September Programs

### August

#### Topic: *Old Books and New*

THE August program is the annual book meeting and we want to make it such an interesting meeting that our members will be wanting all the reading books at once and will perhaps voluntarily help us place some needed books in the library. The literature secretary or librarian ought to be the leader of this meeting or at least she ought to assist the leader, seeing to it that books are on hand for distribution, etc.

As you plan your program take a look at the year's study themes, page 4 of the *Year Book of Programs*. It will be fine to guide the year's reading along the lines of the program topics. Thus it is that this year is such a good time to talk about old books as well as new. The old ones will help us glimpse the developing work through the years.

Page 9 in the *Year Book of Programs* gives the plans for this month's study. You will notice that five features are suggested. One and three are leaflets in the *Program Packet*. If this *Program Packet* has not been ordered it ought to be sent for at once. See page 20 in the *Year Book of Programs* for announcement. The first of these leaflets is a general talk on reading, *This Reading World*. The other is a dramatization of snatches from two missionary reading books, called *Flashes From the Screen*. Likely some of the junior and high school girls will be glad to assist with these simple but effective dramatizations. You will notice that one of them, *God's Candlelights* is also reviewed on the "Speaking of Books" page in this magazine. At the end of the leaflet you will find announcement of other dramatizations that can be secured from headquarters.

The other three features, two, four and five, are found in this issue of *WORLD CALL*. "Book Friends Through the Years" by Mrs. Terry King, is a delightful article. In connection with it read and use, "The Lady of the Books and Her Successor," page 13 of May *WORLD CALL*. Show the pictures too. "Through the Years" gives a few interesting items regarding books in other times. "Speaking of Books" carries several brief reviews of books that are especially urged for this year.

In addition to this material you will find another book page in this magazine, "Missionary Materials for 1933-1934." This is a complete list of all the missionary study books for all age groups. One of these books, *Eastern Women—Today and Tomorrow* is reviewed on the "Speaking of Books" page. The others will be reviewed in early issues of *WORLD CALL*.

Have you discovered that page in *WORLD CALL*, "Book Chat" by C. E. Lemmon? The heading of the page is

different from month to month but in the index you will find the title "Book Chat" in parenthesis. Look these up from several months back. You will be delighted with the information about books that we are wanting to read this year.

On page 5 of the *Year Book of Programs* you will find a list of devotional and stewardship books that are especially recommended.

Thus far we have talked largely about new books and the topic suggests old books also. Think about the popular reading books of other years. Get people to name their favorite missionary book and tell why they liked it. Get people to name the first missionary book they remember and perhaps some impression of it. You will get some interesting responses and this may prove a happy informal feature of the meeting. It may be previously planned or impromptu.

From all these various sources you will bring together rich information and a splendid list of books. You ought to be able to work out a splendid program.

As to the *Reading List for 1933-34*, watch for announcement concerning it in the September *WORLD CALL* and September *Missionary Organizations Bulletin*. It will be ready for distribution at that time.

### September

#### Topic: *Upward! Outward! Forward!*

THE September program is given over to the discussion of the aims which we have set before ourselves for this year, aims for a program of study, work and uplift which will lead us to a worthy observance of the Sixtieth Anniversary of our organized women's work in October, 1934. October, 1874, to October, 1934—sixty years of splendid service ought to pass before us in panorama during this year of study, and stir us to new zeal in service and new effort toward personal uplift. Pages 4 and 6 in the *Year Book of Programs* will show you the program plans and the place this September program has in the whole set-up.

It would seem rather futile to make this study unless at the same time we set ourselves to a worthy program of advance. The inside front cover page of the *Year Book* will give you these aims. Then turn to page 10 in the *Year Book* where the September program is outlined, centering around these aims. Notice the theme, "Upward! Outward! Forward!" three words encompassing the reach of our striving. Look at the five features of the program plans.

1. Looking Upward! (a) A leaflet in the *Program Packet*. This is a letter from Mrs. Anna R. Atwater written just

fifty-nine years from the day that Mrs. Pearre came to her decision in regard to organizing women's missionary work. Have it read or told as though the letter had just come as a personal message to your group. Use the information about Mrs. Atwater found at the end of the leaflet. (b) Individual and group aims. These will be found on the *Missionary Organizations' Own Page* in this *WORLD CALL*. Have them explained. (c) Acceptance of Spiritual Aims. This should be a time of actual acceptance of these aims. The president should take charge of this, calling for statement of purpose from individuals and also getting group action.

2. Reaching Outward! First there is the leaflet, "Expanding Leadership"; then the explanation and discussion of aims in service as found in *WORLD CALL*; and then the president proceeding as under the first section, calling for individual statements and getting group action.

3. Moving Forward! The leaflet for this section, "Talking It Over" was written by Mrs. Effie L. Cunningham. Use the information about her as found at end of leaflet so that all will know who she is. This leaflet and the one by Mrs. Atwater will have added value if we remember their long years of service. Then the explanation and discussion of these aims for today as given in *WORLD CALL*, and finally the president leading the group into adoption of these aims.

The same procedure should hold with each of these three sections. Make it an important and impressive service. Let the leaflets furnish the information and inspiration that will motivate the accepting of the aims.

4. "Through the Years," a few short items found under that title in this magazine.

5. "Letters from Other Days." This is a leaflet which can easily be worked out as a simple dramatization wherein two people may discover these old letters and a third person entering tells them the reminiscence. Two copies of the leaflet are provided.

This September program ought to be very carefully worked out. Everybody ought to be back from vacation and on hand for this meeting which ought to sound the note and set the pace for the year ahead.

### Please Take Notice

This page carries the program plans for both August and September.

OUR CONTINUING PROGRAM in May and June *WORLD CALL* is splendid material for either the July or September programs. Make use of it, by all means.

READING LIST FOR 1933-34, ready in September.

# Programs for Young People

## Circle

(For Young People, Ages 18-24)

1932-33: *Now East—Now West.*

August Theme: *East or West—Home Is Best.*

September Theme: *Christian Homes.*

## Do You Like the Program Guide?

EVERY Circle was mailed a complimentary copy of the Program Guide—a list of materials and an order blank. Perhaps the one receiving it has not given it to the president or adviser, so look it up. If you haven't placed your order, do it at once and enjoy the use of the new Program Guide and the splendid wealth of materials in the Program Packet. Leaders in our brotherhood and our missionaries at home and abroad provided these materials, and as we read them it just seemed that each vied with the other in sharing human interest materials. Several have said our Program Packet for the Circle has never contained better material. It's yours for the year for 75c.

## A Need—Christian Homes

Did you agree in the July meeting that everyone in the world needed the influence and relationships of a Christian home? Not that the architecture of a home needed to be changed, but that individuals may be so changed by Jesus Christ that society can know and trace the difference when Christian homes compose a community.

You have already observed from your Program Guides that the August and September meetings center around the Christian home. Two challenging questions on the home are found in the Program Guide for these months. Thinking through these questions will help everyone to be better prepared for the meeting and more fully resolved to have a larger part in the home as a sharer. Are your members really using the Guide each month?

As a part of your September meeting use the story, "By Way of Contrast."

In this number of WORLD CALL Mrs. Russell has written of home life in Africa, and calls our attention to the same home, but under different circumstances.

## "The Book of the Month"

Summer is the time for reading. Take the list of books in your Program Guide to your church and public library and check to see how many of them are available. You will also wish to check these lists with your state secretary and discover if they may be obtained from the circulating library. You will wish to order at least two new books. *Builders of a New World* by Bartlett, is especially recommended for the use of the Circle. The new book *Today's Youth and Tomorrow's World* by High, is also excellent.

## Senior Triangle Club

(For Young People, Ages 15-17)

1932-33: *Open Frontiers.*

August Theme: *Christian Frontiersmen.*

September Theme: *Facing Frontiers With Jesus.*

## Intermediate Triangle Club

For Boys and Girls, Ages 12-14

1932-33: *Pioneering With Jesus on World Trails.*

August Theme: *Sharing Equipment on the Trail.*

September Theme: *The Way of the Cross on World Trails.*

## Is This Your Hi-Tri?

HOW do you like your Program Guide "Open Frontiers"? Some Hi-Tri members have liked the idea and you should see those Guides. Yes, every member of the Club has one. You know they only cost 50c per dozen this year.

Shall we "take a look" at some of those Guides? Their executive committee had the name of the hostess, place of meeting and the names of the leaders written in for each month. How about pages 4 and five? Well they carried out the plan for the July meeting and "Group Aims" were written in, and every individual has his aims checked and a record for the first month included.

And this Hi-Tri that is so up and coming is having a good time reading during vacation months and "believe it or not" some of those members haven't stopped with "A Book a Month" for July. Of course that is what happens when one reads missionary books.

I wanted to know how page 6 would look and so I asked a Hi-Tri member how he liked it—and he said, "Like it, I'm keen about it. We had some discussion about those characteristics of Jesus which we frontiersmen need today. We soon agreed that it was going to make a difference in our lives if we lived by those qualities. And say, isn't that question for the month of August a good one? You should see my list," and very proudly he turned in his Program Guide to the month of August.

This Hi-Tri Club began its use of the Program Guide in July—but it isn't too late to begin in August or September. Except you just lost out on several good meetings, and I would suggest you go to the Program Guide and Program Packet and try to make use of the introductory material.

## Plans Don't Work Themselves

Doubtless you have discovered that helpful suggestions, materials and plans have been offered for the use of the Hi-Tri Club this year. Take every idea, improve it, make it your own, and use it in your monthly meeting.

## Do You Have Materials?

A Program Guide for every member? At least one Program Packet? You know they cost only 50c for the six months' set or 75c for the entire year. And did you order *Today's Youth and Tomorrow's World*, by Stanley High?

OUR August program takes us on an "All-American Tour" in which we see some of our Home Mission groups in their various activities. Now that we have become acquainted with boys and girls in the different centers in which the representatives of our church are at work, both at home and abroad, we are beginning to understand better what it means to pioneer with Jesus on World Trails.

Our September program will help us to sum up this impression as we see through the presentation of the program, *The Way of the Cross on World Trails*, the great courage and devotion that has been manifest by our missionary leaders.

How would your Triangle Club like in August to discuss plans for a *Summer Christmas Tree*? Here is a rhyme to use in presenting the idea.

Tis strange to speak of Christmas trees  
While summer still is here  
But before things get to China (any other country)

The weather will be drear,  
Marbles, pencils, crayon, balls,  
Games, books and other toys,  
All the things folks like so well  
Will please those girls and boys.  
Hair-ribbons, handkerchiefs and dolls  
A set of tools or two,  
The very things you'd like to have—  
Those folks are just like you.  
Of if you'd rather send a check  
To the missionary there  
You may be sure it will be used  
With very greatest care.  
So have a summer Christmas tree  
For friends who are far away  
So that your gift has plenty of time  
To reach them for Christmas Day.

First of all your group will want to decide to what country they want to send their gifts. Then they may want each to volunteer to bring certain gifts or a certain part of the money gift. You may want to discuss ways of earning this money so that it will be the best kind of representation of each boy's and girl's interest and friendship. You may want to plan to have the tree lit up and decorated with the gifts as a part of your September program, or you may want to have a special party at which you feature the tree. If you decided to make the gift in money each coin can be wrapped in colored paper and tied to the tree. We shall be glad to have the picture of your group and its *Summer Christmas Tree* with your story about it.

# Devotional Study of Missionary Societies

Theme for the year: "Moments with the Master"

## August

*Come ye apart . . . to pray*

Hymns: *Sweet Hour of Prayer; Rock of Ages; Jesus, Lover of My Soul; What a Friend We Have in Jesus; My Faith Looks Up to Thee; I Need Thee Every Hour; 'Tis the Blessed Hour of Prayer.* (Use one stanza of each, leading from hymn to hymn without intervening announcement.)

Scripture: *Mark 1:35; 6:31; Luke 5:16.*

**I**N OUR devotionals this year we are spending "Moments with the Master." Today we tarry with him as he invites his work-weary followers to come apart to pray. The Master's life on earth was ever busy, crowded full of many things. It seems there were always people wanting to see him: people, hungry and needing to be fed; people, ill and needing to be healed; people, discouraged or confused and needing comfort or advice; people, wanting only to be near his blessed self and to learn of him. Whenever he went the crowds pressed upon him. Small wonder then that he needs must slip away alone for seasons of communion with his Father, thus to gain spiritual refreshment and to be steadied for the "Father's business." How beautifully the words sound as we read of how he went up into the mountain or into a desert place or deeper into the garden to pray alone. And have you realized that it was out-of-door places that he chose?

How grateful we are that he called his friends and helpers into the solitudes with him. What seasons of spiritual uplift those must have been. And how when he was no longer with them must these men, sore-pressed and weary, have gained new courage and strength, remembering those moments when they went apart with him.

Why do not we, I wonder, more frequently avail ourselves of his gracious invitation? We too are busy and hurried all our days. We too need the spiritual uplift and refreshment of moments with him. In this beautiful summer time the outdoor places invite us to tarry in quietness with him and to let the comfort of his presence steal like healing balm into our wearied, fevered existence thus to gain strength and calm to live for him. Always from moments of prayer and aloneness with God the Christ went back renewed in body and soul for waiting tasks. "Lord, teach us to pray."

**Prayer:** *Several short prayers.*

**Special music:** *The Beautiful Garden of Prayer, or In the Garden, or More Love to Thee, O Christ,* as prayer hymn.

## September

*Fear not . . . follow me*

Hymn: *Jesus Calls Us O'er the Tumult.*

Scripture: *Luke 5:1-11, 27, 28.*

Prayer: *For Courage and Consecration.*

**B**ESIDE the Sea of Galilee sat a group of fishermen mending their nets, tired, hungry and discouraged, for had they not toiled all night and caught nothing? Came the Master and sat near by teaching the people. And the message that day must have stolen deep into the hearts of those listening fishermen, so that when he had finished they followed his suggestion to try again for a catch. Imagine their amazement at the great haul. In confusion and fear they realized that here was the Master of Men. Quick to sense the feelings of men, Christ sought to ease their fear and to prepare them for the momentous words to follow. "Fear not," he said and then, fears quieted, he added, "From henceforth thou shalt catch men." And so completely did he hold sway over them that they "left all and followed him."

What power there must have been in those simple words, "Fear not," power to ease the anxiety over the strange new life into which they were entering. They were not all sure, those following fisher folk as to the source of income or support for their families, not all sure that they knew how to be fishers of men, or where this new work would ultimately lead them. But had he not said, "Fear not," and given them work to do?

The scene changes from quiet sandy shore to busy bustling place of trade. Matthew sits at the place of toll collecting taxes. The Master pauses to watch this busy official and speaks in quiet commanding tones, "Follow me," and Matthew leaves all and follows.

The Master sees us busy at our everyday tasks and watches us in yearning love for he needs us too. Then knowing what fears may beset us as we face responsible service for him he first speaks his calming word, "Fear not." Following him and doing his will there is no need to hesitate. Then having eased our souls he speaks on, "Follow me." As did men of old we too must leave all and follow him. Let no one count the cost too high. Fearing not, trusting him, we will go forward in consecrated service.

**Solo:** *I Gave My Life for Thee.* (Unannounced.)

**Responsive solo:** *Take My Life and Let It Be.* (Unannounced.)

**Prayer Hymn:** *Have Thine Own Way, Lord.*

## Through the Years

**T**HE CHRISTIAN MONITOR, September, 1875, carried announcement of "Twenty Years Among the Mexicans" by Melinda Rankin, and says, "Read it sisters and see if you are not well repaid. It has a peculiar interest for all those who have doubted the propriety or efficiency of any work on our part (referring to women's missionary work) outside of home and social duties." It will be recalled that Miss Rankin was the first single woman to go into Mexico as a missionary (not under our people) and her interview with Mrs. Pearre urging the women to undertake missionary work in Mexico was one of the influences that led Mrs. Pearre into her decision to organize our women's work.

**T**he *Missionary Intelligencer*, June, 1891, contained an article by G. L. Wharton concerning missionary literature. "There are vast libraries," he says, "covering the entire ground of the great missionary movements of the church in the world, containing adventure, self-denial, suffering, devotion, daring conflict and complete victory as thrilling as Hannibal crossing the Alps, Napoleon retreating from Moscow, or Stanley exploring the Dark Continent. . . . Buy and read missionary literature, at least in proportion as you buy daily, weekly and monthly papers and magazines and as you invest in other literature."

In 1895, *Missionary Addresses*, A. McLean's first book, was published.

In 1900 the Central Committee on the United Study of Missions (Interdenominational) was established, with its purpose to unite all missionary women of the United States and Canada for missionary study. Its first study book was issued in 1901. *Via Christi* was the title, later called *The Beginnings of Missions*. The sale amounted to more than 50,000 copies. Each year since 1900 a women's study book has been issued so when we take up the study of *Eastern Women—Today and Tomorrow* we will realize that this is the thirty-second women's study book, a continuing list since 1901. One of the most popular of these books, *Prayer and Missions*, 1924, has recently been reprinted.

## September Gleanings

In 1885 the membership of the woman's missionary societies was 8,682 (eleven years after the organization of women's work); in 1909, the Centennial year of the Disciples movement, the membership was 73,608; and in 1932, the last annual report, 106,699.

The first offering at the time of the organization of the woman's board in 1874 was \$430; 1894 receipts were \$59,277; 1904, \$167,084; 1919, the year of the forming of the United Christian Missionary Society, the women's societies gave \$691,950.93.

The convention of 1887 (thirteenth convention of the Woman's Board) brought a recommendation that an "Hour of Prayer" be designated, "Lord's Day as the day and 5 o'clock as the hour each week, when all whose hearts move them to

pray may retire to their closets and make united supplication. . . . This we feel would be a great inspiration to our missionaries—to know that at a certain hour in every week a chain of prayer encircles the world."

As early as 1884 letters were appearing in *The Tidings* urging a "school for the education of missionaries at home." One believed, "with our united mites we may soon be brought to see one of our grandest achievements." In 1892 a resolution was adopted recommending that this school be started the following year. People continued to work for it and in 1910 the College of Missions building (now the Missions Building and headquarters of the United Christian Missionary Society) was

dedicated and classes were begun in the College of Missions the following fall. Thus did that idea slowly develop into reality.

At the first meeting of the executive committee of the Christian Woman's Board of Missions, January, 1875, Mrs. Jameson, the president, said, "One thing stands out clearly, and that is our firm purpose to do something in the mission field and with this in our hearts we can hardly fail of finding the way to accomplish it. Let prayerful anxiety stimulate our ingenuity, let us carry it in our thoughts and what our minds find there to do, let us do it with all our might." And is that not a message for us today also?

## Echoes From Everywhere

### Crop Improvement Taught

The Second Winter Institute for special training in crop improvement, conducted under the auspices of the Ministry of Industries with the cooperation of the Provincial Governments of Kiangsu and Chekiang, was held at Nanking. This Institute was planned to give an opportunity for special advanced training in the fundamentals of crop improvement and related subjects to the staff members of agricultural experiment stations and other agricultural institutions who may not have had an opportunity for special advanced work but who can leave their stations for a few weeks of intensive training. There were fifty-four students registered for the course, representing ten different provinces. The College of Agriculture of the University of Nanking, the College of Agriculture of Central University at Nanking, and the National Geological Survey cooperated in the Institute.

### Style Show Provides Trousers

F. M. Stewart of the Peachtree Christian Church loaned one of his trucks and Bert White and his son, Charles, went to many of our small churches in the state to solicit food for the Atlanta Home. They left on the twenty-first and were gone until the twenty-eighth. They came back with the truck overflowing with a fine and generous "pantry shower." They and we were so pleased at the result of the trip that they started out again on the thirtieth and came back on the first with the truck again filled to its limit. This was a splendid saving on our grocery bill for the month.

We had a most wonderful gift from the Woman's Council of the Vine Street Christian Church, Nashville, Tennessee. They brought a box containing eighty dresses for our girls from four to sixteen years old and a pair of trousers for each of our eighteen boys. The Cary Morgan Class put on a style show with all the pretty dresses they had made for the girls.

charged admission and with the proceeds bought the pants for the boys. Could we ask for greater interest in our Home?

SUE STEINER HOOK.  
Atlanta, Georgia.

### Training for Teaching and Preaching

I have charge of the school for the young men who are here for training before going out as back-country teachers and evangelists, and we have just opened a new department of which I am very proud. We have opened five schools in nearby villages (a sixth will be opened soon) and each man must take a turn at teaching as a part of his training. I think we will change about every three months, so that will mean that every man who goes out as a teacher has had at least three months of practical teaching under the supervision of a white person and one of the graduates of the Congo Christian Institute. I feel sure this is going to raise the quality of our teaching. Besides being a benefit to the students we are reaching something over a hundred children every day who have never been in school before.

AMBRA H. HUET.  
Mondombe, Africa.

### Doctor Sued For Murder

Mrs. D. S. Corpron writes of an unfortunate incident which occurred in our Luchowfu Hospital this month, occasioning much anxiety. The father of a boy who was treated by our Dr. Djen, sued the doctor for murder. The boy had meningitis and lobar pneumonia and was slowly improving according to our cell counts, but the father became dissatisfied at the slow results and expense of the injections and took him home. After being treated by several Chinese doctors (so-called), the child died. The father sued Dr. Djen, charging him with causing the child's death by using overdated serum.

## In Memoriam

Miss Loretta Simpson, February 4, 1933, Jacksonville, Illinois. Formerly of Alpha, Missouri, and guest in the Jacksonville Home since 1928.

Mrs. Rose Wilson, March 28, 1933, Pontiac, Illinois. Faithful member of the church and served four years each as president and treasurer of the missionary society.

Mrs. Martha E. Beaver, May 18, 1933, Louisville, Kentucky. Faithful and devoted member of First Church and missionary society. Age 75.

Mrs. N. Josette Dolph Robertson, April 21, 1933, Scranton, Pennsylvania. Life member of Christian Woman's Board of Missions.

Mrs. O. A. Ishmael, January 15, 1933, Spokane, Washington. Wife of retired Disciple minister.

Mrs. Benjamin Foster (Nannie Michie Maupin), May 29, 1933, Dearborn, Missouri. Interment at Camden Point, Missouri.

When the case came up in court, they were surprised to hear Dr. Djen admit that the serum was overdated twenty days but that it was still good because it had been kept in our refrigerator. Doctor argued the point that the child died of the disease, not of the injections, and the arguments all seemed to be in his favor. Two weeks have now passed by and the case still hangs fire. The plaintiff now wishes to drop it but we are hoping to be able to bring pressure to bear to force him to pay all expenses of the case as well as his unpaid hospital bill. Such accusations cannot be carelessly made.

Luchowfu, China.

### Missionary Rallies Helpful

A series of sixteen very helpful missionary rallies have been held in Oregon this spring with an average attendance of forty-six. The largest one was the rally for young people held in First Church, Portland, with an attendance of 102. There were three state officers at each rally, with the district secretaries presiding.

The programs were built around the thought that the Master is calling for each one of us to do our share of his work. A five-minute talk on each of the five points of our "Purpose and Goals" and the discussion which followed was most helpful and interesting.

The "Map Study" showed the world task of the Disciples of Christ and the Map Study of our own state showed the location of our five districts and all our missionary organizations.

MRS. L. H. FISHBURN.  
Portland, Oregon.

### Smallpox as "Heavenly Flowers"

We feel very fortunate in having Miss Grace Young of Tibet living with us. Miss Young is a nurse and is doing a fine piece of work in superintending the spring housecleaning in the hospital. She does all the diathermal and ultra-violet treatments and thus relieves Dr. Corpron of a great deal of responsibility.

We had a bad scare last winter when Mary Marie, not quite eight months old, broke out into what is called in this country "Tein Hwa" or "Heavenly Flowers", but what you folks call smallpox. She looked bad for a few days but finally recovered and is now fairer and livelier than ever. She had not been vaccinated because it cannot be done in summer here for the vaccine spoils and our new supply was delayed by bad weather and was almost two months on the way. Mary is so young that she will not be marked.

MRS. D. S. CORPRON.

*Luchowfu, China.*

### Doll Festival Celebration

A typically Japanese program was presented in celebration of the Doll Festival by the girls, who together with their mothers, were hostesses on that day. Fifty Americans, from churches and P. E. O. Sisterhood (a group to which I belong), teachers and children of the friends attended, while twenty Japanese assisted. Mr. Sameshima, two of whose children are members of the church, loaned his very lovely collection of character dolls. An exhibit of Japanese wearing apparel and dishes, etc., was on display. A program consisting of Japanese national hymn, Japanese instrumental music, song and charming folk dances, was presented by children and girls. Tea and special cakes and candies were served.

MARY ELIZABETH FULLER.

*San Bernardino, California.*

### Hidden Answers

1. Who was the "rascal who wore John Booth down?"
2. "The Five-Year Notes"—What does this mean?
3. Dr. Neff's experience?
4. "Look at them both"—complete the paragraph.
5. How does an African express his favoritism for a wife?
6. How long did Charles P. Hedges serve as a missionary?
7. Who was blamed for the eclipse?
8. Who was sued for murder, and why?
9. What is "Heavenly Flowers" to the Chinese?

### Missionaries Blamed for Eclipse

We had quite an exciting time this week over an eclipse of the sun. We had received the government report that there would be a total eclipse along the line of the equator, so we had plenty of time to explain and prepare the natives. Everyone had a bit of smoked glass all ready and they truly were thrilled with it all. However, we were too far south of the equator to have total eclipse here, although the sun was fairly well covered. Our old sentry is such a droll old fellow, and he said, "Mama, you people do bring the queerest things to our country. Our fathers never told us of anything like this, so I know it is just you white folks." I told Mr. Hurt that we seemed to get blamed for a lot of things but this is the first time that I have heard that missionaries were to blame for an eclipse of the sun. According to Pearl Buck, Will Rogers and some others, not to mention the Laymen's Committee, we seem to be a troublesome lot of folks!

AMBRA H. HURT.

*Mondonome, Africa.*

### Hoping for Converts

Our men are teaching about 170 boys in the three projects we have in Deori, Saliwara and Samnapur. Our boys and teachers have cooperated for the betterment of several villages. They have cleaned the streets with brooms and have helped the villagers in digging pits. Magic lantern lectures have been given and in one month we were able to reach over 4,000 people. During the Holi festival our centers had their respective celebrations. We were able to impart a message to purify this festival. The Hindu Pundit, about whom I wrote last year did appear for the mission Reading Course examination and received 75 marks out of a possible 75. He came twenty-four miles for his examination as he had been transferred to another place. Not long ago I received the following note from him, "Dear Sir: Your letters mean so much to my life. I feel so lonesome here. Any religion which does not impart life is dead. It is a deep regret that the community I am living in and the religion I am professing do not seem to satisfy my innermost longings. It may be my own foolishness that I do not seem to find these things in Hinduism. I believe that there is but one God and one religion." We are concentrating our work among the Gonds where we hope to have some converts some day.

GEORGE H. SINGH.

*Barela, India.*

### Sidelights On Japanese Americans

Two events of last week while not sponsored by the mission give interesting sidelights on the Japanese.

The play in which Yoshio, our acting scoutmaster, played a leading rôle was clever and very well done. It is not often that a play calls for a Japanese

actor. We were proud to have Yoshio asked and doubly proud of the fine work he did. To see his extreme deference and hear his quaint English one would never suspect he was born and raised in this country and in June will graduate from the San Bernardino High School.

Yesterday the Japanese Association which has members in neighboring towns of Redlands, Colton, Fontana, as well as San Bernardino held the big event of the year, an all-day picnic in the Santa Ana River wash (a dry sand bed). Some two hundred people attended. Assembling just before noon they held a short service celebrating the Emperor's birthday. This consisted of unveiling the pictures of Emperor and Empress and Japanese flag, singing of national hymn followed by various patriotic speeches by prominent members of the Japanese Association.

This, of course, was entirely in Japanese. The afternoon was spent in games and contests, the young people managing this part even to giving out the prizes. It was good to see the group engaged in outdoor sports or visiting in the invigorating spring atmosphere. As a group they are so hard working that it was a rare privilege to see them relaxing.

MARY ELIZABETH FULLER.

*San Bernardino, California.*

### Choir Reorganized

Miss Margaret Lawrence has reorganized the church choir which is composed mostly of teachers and academy students. It is inspiring to the congregation to have these young people facing them and leading out in the singing. Teaching Chinese young people to sing brings its reward. Thanks to the past efforts of Miss Tremaine and Miss Cassidy, our academy students not only can sing, but want to sing. The young men meet at the Haskell home each Saturday evening to sing and the ladies meet at Miss Cassidy's home.

ETHEL P. HASKELL.

*Wuhu, China.*

### Where Reductions Work Hardships

In Damoh the Girls' School is to be closed from July first. The Boys' Boarding School may take in only 100 boarders. Our hospital will be without a doctor until our new doctor gets through his year of language study. We have dismissed one of the nurses and put the other two on half time, which means that we cannot take in any inpatients.

The sad part of it all is that while we as a Mission have just reached a point where we have trained a number of fine workers, a fine doctor here, an evangelist there, a B. A. teacher in another place, these and many others, now we cannot keep them for we haven't the money. How we do need these workers, and they need to be given the opportunity for service in Christian environment. We will never be able to compute the cost.

LETA MAY BROWN.

*Damoh, India.*

# Missionary Materials for 1933-1934

## Study Theme: Christ in the Modern World

### For Adults

#### Foreign Missions

*The Never Failing Light* by JAMES H. FRANKLIN.

Dr. Franklin out of his wide experience in many countries and his intimate knowledge of international Christian movements has shown in this book the power of the everlasting gospel to meet the problems of an ever-changing world. Study groups and general readers will find in this book a rewarding discussion of present-day questions pressing upon the Christian agencies of every land. *Cloth*, \$1.00; *paper*, 60 cents.

*Craftsmen All: Fellow Workers in the Younger Churches* by EDWARD SHILLITO.

A reading book of sketches of distinguished Christians in the churches of the Orient and Africa. Valuable for collateral use with the study program. *Cloth*, \$1.00; *paper*, 60 cents.

*Eastern Women—Today and Tomorrow* by RUTH FRANCES WOODSMALL.

A study of the tremendous changes taking place in the life of the women of the East. An unusual book with a stirring challenge. Published by the Central Committee for use by groups of women and young women. *Boards*, \$1.00; *paper*, 50 cents. "How to Use," 25 cents.

*God's Candlelights* by MABEL SHAW, missionary in Africa.

A reading book of great charm giving vivid description of life in a mission station where an unusual educational experiment is being carried on. Imported from England. *Cloth*, \$1.00.

#### Home Missions

*The Christian Mission in America* by

HUGH T. KERR, Minister of Shadyside Presbyterian Church, Pittsburgh; author of *Old Things and New*, *Bible Masterpieces*, etc.

A vigorous handling of the great issues facing the Christian forces of the nation. Shows through an abundance of thrilling illustrations how the gospel has transformed lives and renewed society wherever it has gone. Challenges the churches to undertake with deeper devotion and united strength the Christian mission in America. *Cloth*, \$1.00; *paper*, 60 cents.

*Christianity and Industry in America* by

ALVA W. TAYLOR, Professor of Social Ethics, Vanderbilt University.

A timely discussion of some of the most vital issues before the church in its relation to industrial conditions, showing their tremendous importance and indicating their significance for the home mission enterprise. *Cloth*, \$1.00; *paper* 60 cents.

*The Challenge of Change: What Is Happening in Home Missions* by JOHN MILTON MOORE.

Published in 1931, this book is of great value for supplementary reading in connection with the theme of the year. *Cloth*, \$1.00; *paper*, 60 cents.

*Making America Christian* by ARTHUR V. CASSELMAN.

A leader's manual and guide to the study of home missions based on the publications of the North American Home Mission Congress. Especially good for adult Bible classes. *Paper*, 50 cents.

#### General

*The Leadership of Adult Mission Study Groups* by T. H. P. SAILER.

A concise and practical manual on why and how adults should study missions, giving suggestions adapted to adults of several different types. *Paper*, 25 cents.

### For Young People

This year's books for young people and seniors are not divided according to home missions and foreign missions; both discuss topics relating to the Christian enterprise around the world. Leader's Manuals for these books will be issued denominationaly.

*Builders of a New World* by ROBERT MERRILL BARTLETT.

A striking book on the general theme of the year developed principally through studies of great personalities both in America and in other nations. *Cloth*, \$1.00; *paper*, 60 cents.

*So This Is Missions* by HARRY THOMAS STOCK, Young People's Secretary, Congregational Education Society.

A six-session course on the general subject of present-day missions, furnishing discussion topics and source material. *Paper*, 35 cents.

### For Seniors

*Today's Youth and Tomorrow's World* by STANLEY HIGH.

A book of great interest for reading and study that will be appreciated by adults as well as by seniors. In a very concrete and interesting way the author leads us to a vital consideration of the many subjects connected with the general theme. The book reflects the discussions on these subjects which the author held with a group of high school students in his own church. *Cloth*, \$1.00; *paper*, 60 cents.

### For Intermediates

#### Foreign Missions

*How Far to the Nearest Doctor? Stories of Medical Missions Around the World* by EDWARD M. DODD, M.D.

A reading book of stories from the work of medical missions telling of the work of Christian doctors, the training of national physicians and nurses, and the work of preventive medicine and research. Full of interest and inspiration. *Cloth*, \$1.00; *paper*, 75 cents.

*Christianity and the Health of the World* by ALFRED DIXON HEININGER.

A course for leaders of intermediate groups. 35 cents.

#### Home Missions

*Pioneers of Goodwill* by HAROLD B. HUNTINGTON.

A reading book of sketches of twelve great men and women who were pioneers in home missions. *Boards*, \$1.00; *paper*, 75 cents.

*Good News Across the Continent* by MARY JENNESS.

A manual for leaders of intermediate groups, offering a splendid course on home mission history, using *Pioneers of Goodwill* and other sources. *Paper*, 50 cents.

*Meet Your United States* by MARY JENNESS.

A course on the major phases of present-day home mission work. Contains lesson plans and suggestions for carrying through a number of home mission projects by means of plays which the pupils write and produce. *Boards*, \$1.00; *paper*, 60 cents.

### On the Work of the Disciples of Christ

HERE is not space on what is left of this page to list the material for reference on this theme in relation to the work of our own church in the fields under consideration. The *Missionary Materials and Methods* page in *WORLD CALL* for September will therefore carry such bibliography. In the meantime we note the program material for the missionary organizations, knowing that those who are not using them now will be anxious to examine them. Where they are not used for the purpose planned they still form an excellent source of information and inspiration.

#### Women's Missionary Societies

Theme—Christ in the Modern World.

#### Young People—Circle

Theme—Now East—Now West.

#### Senior Triangle Club

Theme—Open Frontiers.

#### Intermediate Triangle Club

Theme—Pioneering With Jesus on World Trails (to October, 1933).

Theme—New Friends in America (October to September, 1934).

### Reading Books on the General Theme

Reviews of books which are specially pertinent are given on the book page this month. As new books come out during the year they will be reviewed on the book page or on the page of book chats, or will be mentioned again on the page which corresponds to this one, *Missionary Materials and Methods*.

# Helps for Leaders of Children's Groups

**A**S YOU have already noticed, "World Call" for this month is an issue which is to serve for August as well as for September. It therefore becomes necessary for us to put onto these two pages the helps for leaders of Junior groups for the two months and to omit the usual helps for Primary and other leaders. With the September issue we shall resume the more general type of helps on the first page of the two. May we repeat for the sake of those who are using this page for the first time, that the material and suggestions here given are not of themselves sufficient basis for a Junior meeting, but that they are merely intended to help the grown-up adviser of the children to make the best use of the material which the children have in "Junior World," in the preparation of the Junior meeting.

—Grace W. McGavran.

## Program Helps for Junior Leaders

### July 9: Your World and Mine

This is the first of six programs on our home missions work. We want especially to develop *attitudes* in the course of these six meetings. If you want a course book to use in addition to the material in *Junior World*, there are the two new courses entitled, *Young America Makes Friends* (Junior) and *Child Neighbors in America* (Primary). Very good session plans are given in these and we are hoping that they will be used widely as source books to enrich your programs. But most important is the material in *Junior World* which you want to have in the hands of every Junior so that he can read it and come to the meeting ready to take part in it.

For the six lessons on home missions we are using rather a different arrangement. Specific suggestions for things which can be done in the meeting are found in the columns in *Junior World*. We are also suggesting a wider use of material in the form of stories in the preceding pages of the King's Builders section.

If there is any possibility of your having it, secure the new Picture Map of the United States (50c) which will be off press by the time this reaches you. It will enrich your meetings, and the study of its border and decorations will be a feature which can be added to every meeting for this six months. In addition you will be able to connect the racial groups presented in these pages with the pictures on the map, and you can put information about our own work and responsibility onto the surface of the map which has been left blank for just such a purpose.

The children will be interested to know that the study this next six months is to be about the United States, the people we find here, and the work our church is doing among them. They will want to be watching for pictures and for incidents and for opportunities to do their part in making America the land it should be.

For the meeting itself four things are suggested. First, a map study, for which the subject matter as well as the method of presentation is given in *Junior World*. Second, the telling by you, of what the study is to consist during the six months, and information about the seven home mission fields, which children may have gathered. Third, the recalling, or telling of the story "Dorothy's New

Neighbor," in *Junior World*, followed by a discussion and listing of ways of treating foreigners, taken from the angle of how the children in the group would like to be treated if they were on a trip abroad. Fourth, a brief book discussion, in which we try to give the boys and girls some idea of discrimination in reading of people of other races and countries. Try to help them to have some ideals for books which they will consider before recommending that their playmates read the book. You may be able to build up a reading club. Books in the public library will be found which have the right attitudes, and usually librarians are only too glad to have names of books which will be good for the children to read. We shall be glad to send a list of books suitable for the children's section of the public library, upon request.

### July 16: Being Dependable

The weather is hot, almost all over the United States by this time, and Junior leaders will do well to keep it in mind and provide the slight change in type of meeting which will help out the weather situation and the restlessness which often results. An outdoor meeting, if a suitable place can be found; a week-day meeting in the afternoon, with various activities planned in addition to the meeting itself—a meeting in which various responsibilities are planned for various members of the group, may lend point to the discussion if carefully handled; an early morning meeting with breakfast at one of the homes of the children or at the church, later; or some other variation from the usual way of meeting will give the boys and girls an opportunity for the unusual which they all enjoy so much.

And here, may we point to the suggestions in the activities section of the program material in *Junior World*. A picnic or party with responsibility for phases of it, worked out in committees may be part of the meeting, or may follow the meeting directly, if you prefer. Two types of "hunt" are given which may be used as a basis for a picnic if the children wish.

### July 23: How to Be Likable

The ability to adapt oneself to one's environment, so that people like one, is essential in this day and age. Too often in an attempt to be thought well of boys and girls imitate, compromise, flatter, or injure their personalities in other ways. Part of our Christian training should be that of helping the child to grow his own self in such a way as to become a normal,

welcome part of any group. This meeting may be one which will help the timid child, especially, to be actively liked.

Miss Adams brings out some especially helpful points. Putting one's thoughts on the other person rather than on self is a most effective way of overcoming various things that stand in the way of being liked. Help the children to develop this idea. They may best do it by telling of some incident when they were away for a visit, which shows how a host or hostess can make a friend feel at home, and the part a guest may take in making himself feel at home. There are two sides to the responsibility. Then there is always the question of welcoming new members into the neighborhood, the school and the church group. Most children have been strangers at some time, somewhere, and can analyze their experiences in such a way as to figure out some ways of meeting situations which are helpful.

Then Miss Adams suggests some discussion of other characteristics which have to do with popularity and its reverse. These may be carried out as she suggests, and developed as far as seems wise. You may care expressly to emphasize the idea that a person has to work all his life to keep from the selfishness which keeps people from liking him, and the growing into a person who really means much to other people is more to the point than just to be a person who is popular on a picnic or party.

### July 30: Playing Fairly

A leader was once conducting a laboratory school in a large city church. She found that the whole Junior group was cheating at games. They could not play the most ordinary game without cheating. That situation is unusual, and yet the idea of fair play and honesty and "the game for the game's sake," is often lacking unless there has been special training. A supervised game period where games are played, rules agreed on, infringements of rules considered unsportsmanlike, and individuals put on their honor instead of it being a matter of being caught at it, is very helpful in bringing out principles of fair play. If some game lends itself to unfairness and the individual honor of some children cannot overcome the tendency to cheat, that game should be ruled out until every individual in the group is willing to play it fairly.

Discussion can be very practical. Eliminate first the causes for superficial failure to keep the rules, such as by having the group agree on all rules before the

game starts, or calling the game to a halt if the rules seem to differ. A game is a game. Even if John is used to one set of rules the game is still a game with another set, and if the group wishes to use the set not familiar to him, it is his chance to show that he is quick at remembering new rules rather than an opportunity for him to refuse to play, or to sulk. Other things besides the question of games enter into the discussion, which may be prolonged if there is time and if it seems wise.

### August 6: Doing Things With Other People

This meeting is really one on cooperation. If it is possible to do so, you might have some enterprise which you will conduct as an experiment in cooperative work. For instance, such a simple project as making scrapbooks can be used to show how cooperation works or fails, if you are sure to have too few scissors, too few paste brushes, too few magazines, etc. Tell the group that it is going to be a practical experiment in doing what they have just been discussing. Talk a bit about how you will "organize" so as to get things done. Let them figure out how each person will be kept busy and do his share. For instance you may be using typewriter paper which has to be cut in half. One person may very carefully fold the paper, while another cuts or tears it in half. Or the two may work together at that task. Another two may make flour paste. Another two may go through the magazines and tear out every picture, regardless of its content, which will be of the right size—i.e., not too large—to go on the size of sheet you will have. Another two may sort the pictures by subjects. Another two may choose and cut out, very carefully, four pictures (if you have six scissors, let six do this). When they have their pictures, they give the scissors to those who have been doing other tasks, and they go and fold and tear paper for themselves, mount their pictures and then take over one of the tasks, such as sorting the pictures before they are cut out.

This is merely a suggestion of one way a group may be *organized* when materials are insufficient to go around. It is beneficial in any case, as it divides the group into smaller units, each with a task which can be completed and which leaves a feeling of satisfaction in something completed. It also gives a chance for the rapid worker to take over half-done tasks and finish them up, so there is not a great deal of undone work left for the leader to finish up or discard. It also gives the leader a chance to encourage the completion of one thing before another is taken up, and it prevents waste of material. It also gives the chance of occupation which helps Juniors to keep interested. Of course its value as an experiment will depend on having the children themselves think out the way to organize and rotate the work. You may help with suggestions, and may stop them from time to time so they may notice

how the cooperation is helping, or lack of it is hindering, but the project must be theirs.

### August 13: Learning to Be Friends (Japanese in America)

This meeting carries on the idea of developing attitudes toward people who may differ from us in one way or another. The story, "Camping at Pacific Palisades" is especially good, in that it shows the Japanese girls overcoming in their attitudes toward each other, the same sort of thing which we must overcome in our attitudes toward others. The emphasis needs to be laid on the exploring of new friendships.

Perhaps some of your group have been to the Century of Progress Fair in Chicago. Let them tell of the things which they saw which came from across the sea—China or Japan. The letter in this issue of *Junior World* (first-of-the-month) will tell of the Chinese temple. Have a report on that if no one has visited the Fair.

There may be some Japanese or Chinese person who could come and tell the group how it feels to be living in this country. If foreign-born he might tell of some of the things that were hard, or some of the ways in which people made it easy for him. If American-born, he might tell of ways in which other people act which make things unpleasant, and other things which make life pleasant. Or someone of your group may have a friend who is Chinese or Japanese, and might tell what characteristics of that friend make him an enjoyable playmate.

Have the group list ways in which Japanese children in this country are like themselves. Have them apply their list which they made last time in some such way as "How we would act toward a Japanese child who came to our school." An impromptu dramatization with one or two children taking the part of Japanese children just moved into the neighborhood could be easily arranged. You will find a neighborhood group quite willing to prepare such a dramatization and bring it to the meeting. The whole group can later discuss the points brought out.

Under "Our Japanese Churches in America" in *Junior World* you will find an account of the work our church is doing. Have the map of the United States in place and locate the points where our church is at work, and tell something about the work. The usual source books will give added information.

### August 20: Seeing Things to Admire in Other People

This meeting follows admirably the meeting just before. It takes the discussion out of the realm of the foreign, but it can be related to that theme if you care to do so. Perhaps the children themselves will think of doing this.

If you will follow rather carefully the suggestions for discussion given by Miss

Adams in the *Junior World* a helpful meeting should result.

Another possibility is to relate this to the book discussion which was held in connection with the meeting on July 9. The boys and girls might discuss how books help us to find things to admire in other people, especially those of other races or countries. Each boy and girl might give an example of something he or she found to admire about some child or some adult of another race in a recently read book or story. Perhaps there has been something in the newspaper telling of the achievement of someone in making the world a better place. If the fact comes up that undesirable qualities are also portrayed, it is just as well to emphasize the fact that it is not race, but lack of Christian principles which permits people, here or elsewhere, to do the undesirable.

### August 27: Finishing Tasks

A very practical topic! If possible, have the boys and girls ready to mention unfinished tasks which they have seen during the last week. Or they may describe finished tasks. The point may arise that a task must be finished carefully, or well, before one has the right to say that it is finished.

The suggestions given in *Junior World* may be carried out. Have the children mention as many tasks as possible.

### September 3: Being a Good Neighbor

Some very good discussion and project suggestions are given in *Junior World*. They may be carried out practically as given there, or you may care to adapt the illustrations to the local group. The story in *Junior World*, "Dorothy's New Neighbor" may be cited or a review of its main points as related to the topic this Sunday may be given by one of the children.

A game, "What Would You Do?" may be played. Divide the group into sections. Let them retire, and each section prepare an instance of the sort mentioned in the program. Then the spokesman for the section, when the whole group is assembled, gives the instance and says, "What would you do?" Suggestions from the other sections in turn may be made, until a line of action which meets with the approval of the group as a whole is reached. Instances may be such as—A new boy moved into the neighborhood. He was invited to play croquet with the children in the next yard. But he cheated whenever he could. *What would you do?* Or, such as—A new girl moved into a neighborhood. She always wore very fine clothes and acted very "high-hat" when the other children asked her to play. *What would you do?* Or, such as—John had all sorts of play equipment, but always wanted to be boss of all the games in the neighborhood. *What would you do?* The theme, "Being a Good Neighbor" must, of course, be kept central.

# Station UCMS Broadcasting

A COMPLETE rest has been ordered Dr. G. L. Hagman of Nantungchow, China, by the Peiping Union Medical College. After some time spent in Kuling, Dr. and Mrs. Hagman and the girls will return to America on furlough, arriving in July. Dr. Hagman has been going the limit of his strength for several years and it is hoped that complete rest will bring him back to normal.

The children of Mr. and Mrs. Searle Bates of Nanking, China, have been seriously ill with flu but are now improving.

Mr. and Mrs. Frank Garrett, retired missionaries from China, are now happily located in Gainesville, Florida.

Congratulations to Mr. and Mrs. L. A. Harlan of St. Louis, Missouri, on the birth of Constance Ann, May 15. Mrs. Harlan was, before her marriage, Julia Warren, and spent three years teaching in Ginling College, Nanking, China. She is the second daughter of W. R. Warren, former editor of *WORLD CALL* and now executive vice-president of the Pension Fund.

From W. W. Haskell of Wuhu, China, we learn that the Wuhu Academy has received the second \$500 grant this year from the government, as a token of the high esteem in which the school is held.

Mrs. Edna K. Settemyer of Cleveland, Ohio, has been chosen as hostess for Disciples Headquarters, Chautauqua, New York, succeeding Mrs. J. C. B. Stivers, who served so capably in that position for twenty years, and who recently passed away. Mrs. Settemyer was for years a missionary in China and is now a teacher in the Cleveland schools. She is well fitted to continue the gracious hospitality extended to Disciples in the lovely colonial building which is Disciple Headquarters. Gratuitous provision for missionaries on furlough is provided.

We learn that Miss Laura Lynn Major of Luchowfu, China, dislocated her right wrist and sprained her right ankle in a fall from her bicycle. While the pain was severe she has managed to hobble around and go on with her work, writing with her left hand.

Miss Edith Saum, daughter of Mr. and Mrs. H. C. Saum of India, receives her M.A. from Chicago University, with the writing of her thesis this summer. Florence Alexander, daughter of Mr. and Mrs. W. B. Alexander, now at home on furlough, received her A.B. degree from Hiram College in June and will probably go to Chicago University next year.

Charles G. Stout, a long-time missionary in the home field, first under the American Christian Missionary Society, and now under the United Christian Mis-

sionary Society, is very ill at his home in Pocatello, Idaho. The doctors have ordered a complete rest for several months. Mr. Stout has been the much loved minister of the Pocatello church for several years and has accomplished much good there. Quoting from a recent letter: "We had seventeen additions during the pre-Easter campaign, although Mr. Stout was unable to hold his pre-Easter meetings as he had planned. While scarcely able to do so, Mr. Stout preached two sermons Easter Sunday and baptized six."

Flanner House, social settlement affiliated with the United Society, held open house for three days the last of May, at which time classes in sewing, cooking and the laundry school had on exhibition samples of the work done during the year. The laundry school operates nine months of the year, the attendance this year being 224 women. These women are trained in the rudiments of laundry work and in the use of machinery for carrying it on. H. L. Herod is the superintendent and he and his assistants deserve great credit for the type of work they are doing in helping people to help themselves.

A special feature of the fifty-first annual commencement of Southern Christian Institute, Edwards, Mississippi, was an entire day honoring Mr. and Mrs. J. B. Lehman who are retiring from the work after forty-three years' service. Five hundred people attended the barbecue dinner. In the afternoon white and Negro representatives of private and public schools and churches of the district paid tribute to the honor guests. Mr. and Mrs. John Long, who have worked with the Lehmans for several years, will succeed them.

Mary Elizabeth Fuller of the Japanese Church, San Bernardino, California, writes of the addition of eleven new members to the church. "At the Sunday school hour these new Christians took their first communion. We tried to make it simple, meaningful and impressive. The faces and attitudes showed real consecration. Certificates of baptism were presented, also a gift book and Scripture card to each. We held classes preparing them for becoming Christians, as well as what to do now that they have begun the new life."

A twenty-four inch reflector telescope constructed by the Zeiss Works in Germany has been installed in the Purple Mountain Observatory in Nanking. It is reported to represent an investment of more than 120,000 marks and is the first large telescope to be erected in China and the largest in the Far East. It marks another forward step in the march of scientific knowledge in China.

Our sympathy is extended to Miss Ruth Musgrave of Africa, whose mother, Mrs. N. M. Musgrave, passed away May 28.

Word comes of the arrival of Constance Mae, May 13, in the home of Dr. and Mrs. George W. Horton, formerly missionaries to Africa, now in Texas.

Lovena Goulter, eldest daughter of Mr. and Mrs. O. J. Goulter of Luchowfu, China, has entered the Kuling American School in China.

Commencement days this year are unusually interesting to some of our headquarters staff. The degree of B.S. was received by Maurice Liverett, eldest son of Mr. and Mrs. A. R. Liverett, in the field of finance and business administration; by Herbert Lewis, son of Mr. and Mrs. Grant Lewis, in the field of journalism; and by Miss Nora Darnall, formerly with the missionary organizations' department of the society, in the college of education. Robert M. Hopkins, Jr., son of Mr. and Mrs. Robert M. Hopkins, was graduated from Bethany College in June. He is studying for the ministry and already preaching. Mr. and Mrs. Hopkins returned from their trip to South America in time to be present at the commencement.

Edgerton Paul, son of Mr. and Mrs. Alexander Paul, who is in Wayland Academy, Beaver Dam, Wisconsin, won the sectional oratorical contest for high schools and preparatory schools, held in Chicago May 19, receiving a gold medal and the opportunity to compete in the nation-wide contest.

Curtis Plopper, son of Mr. and Mrs. C. W. Plopper, was the victor in a debating contest broadcast from Chicago, May 25, in which two from the college department of the University of Chicago and two from Beloit College participated. The subject was "Whether Or Not Government Salaries Should Be Limited to \$50,000."

Graduates from high school are Betty Jane Colsher, daughter of Mr. and Mrs. W. H. Colsher; Thelma Powell, daughter of Mr. and Mrs. Meade Powell, and niece of H. H. Peters, state secretary of Illinois. Barbara Dyar, cousin of Mrs. Elizabeth Ellis of the transcribing department, was one of two in a class of 1000 at Technical High School to receive a James Whitcomb Riley medal in English. She had also received a second prize of \$25 in an Essay Contest promoted by the *Scholastic Journal* with 10,000 contestants. Miss Carol Helser, daughter of Mrs. R. B. Helser, a junior, received first honor in Latin and Typing at Technical High School.

The family and friends of John H. Booth have been much concerned because of the serious illness of his youngest daughter, Jean. A throat infection with attendant hemorrhages necessitated a blood transfusion, which seems to be reacting favorably at the present time and it is hoped that she will soon be on the road to complete recovery.

## Report of Pensions and Ministerial Relief

### Month of May, 1933

#### I. Age Retirement

R-142. Age 65, 20 years, eleven and one-half months in the ministry. Because of less than 35 years of service the pension was reduced to \$150.90 per year, \$12.58 per month. Total dues paid \$380.63.

R-143. Age 68, 43 years in the ministry. Since the 8% dues were incomplete the pension was reduced to \$242.17 per year, \$20.18 per month. Total dues paid \$162.33.

R-144. Age 68, 33 years and one month in the ministry. Because of less than 35 years of service and incomplete 8% dues, the pension was reduced to \$211.86 per year, \$17.66 per month. Total dues paid \$149.75.

R-145. Age 69, 28 years and eleven months in the ministry. Because of less than 35 years of service, low salary basis during membership and incomplete 8% dues, the pension was reduced to \$169.29 per year, \$14.11 per month. Total dues paid \$77.

#### II. Widows' Pensions

W-43 (A). Death benefit of \$1,000 paid. The widow's pension will be \$300 per year, \$25 per month. Two minor children will each receive \$100 per year. Total dues paid \$560.46.

W-44 (A). Death benefit of \$1,000 paid. The widow's pension will be \$300 per year, \$25 per month. Total dues paid \$519.30.

W-45 (A). Death benefit of \$1,000 paid. The widow's pension will be \$300 per year, \$25 per month. Three minor children will each receive \$100 per year. Total dues paid \$691.78.

#### III. Disability Pension

X-22: Age 47, 27 years in the ministry prior to disability. A disability pension of \$600 per year, \$50 per month will be paid. Total dues paid \$374.96.

NOTE: Including the above list there have been 26 age retirement pensions, three disability pensions, nine death benefits, 12 widows' pensions, and nine minor children's pensions granted since January 1, 1933.

#### IV. 1919 Pension System

Age pension beginning at 65 without regard to retirement, dues having been paid according to age at enrollment.

No. 76. \$250 per year, \$62.50 per quarter. Total dues paid \$1,118.74.

NOTE: Including the above there have been begun since January 1, 1933, seven age pensions, and two widows' pensions of \$150 per year each, \$37.50 per quarter.

#### V. Ministerial Relief

No names were added to the Ministerial Relief roll in the month of May, 1933. Special Ministerial Relief payments in this period have been 12, totaling \$263. Since January 1 there have been 34, totaling \$905. Total of Ministerial Relief payments

## SCHAUFFLER SCHOOL, A COLLEGE FOR WOMEN

Three Courses: Religious Education, Missionary Training, Social Work—Degrees of B.S. in R. E. and B.S. in Social Work. International—Interracial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Rev. Neil Crawford, pastor West Boulevard Christian Church, one of faculty. Terms Moderate. Generous Self-Help for those in need. Write R. G. Clapp, D.D., 5115 Fowler Ave., Cleveland, O., for literature or Catalog. Checks solicited for current expenses and endowment.

January 1 to May 31, \$27,439.56 to 423 ministers, missionaries and widows.

#### VI. Grand Total

Pension and Ministerial Relief paid to 786 beneficiaries, January 1 to May 31, 1933, \$66,323.33.

## H. L. Pickerill Appointed



H. L. Pickerill

THE Department of Religious Education is proud to announce the appointment of H. L. Pickerill as a member of the department staff and director of religious education for the Central Area.

Mr. Pickerill has for eight years served on the faculty of Texas Christian University, first as full professor and then as departmental head. Dean Colby Hall of this institution in referring to him said, "We are glad to commend H. L. Pickerill as a Christian gentleman, worthy of every confidence, a scholar of thorough, modern training, accurate and scientific in all of his work, a student well up in the very latest developments in the field of religious education, and a teacher who has proved to be a success by his experience."

Before going to Texas, Mr. Pickerill was associated with the United Christian Missionary Society as National Young People's Superintendent in the department to which he now returns. In this capacity he helped to train and inspire a great group of youth who have now developed into young adulthood and many of whom hold positions of responsibility in their respective local churches. He

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Roy G. Ross.

Secretary, Department of Religious Education.

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**In the Kentucky Mountains**

By Olive A. Johnson

IT WAS a delight to meet the splendid group of students and teachers at Hazel Green, Kentucky, under the able supervision of Mr. and Mrs. Henry A. Stovall. The Academy is tucked away in the hills five miles off the main highway, which means that during the winter everyone is practically shut off from the outside world except as they use mules and wagons. The dirt road of five miles is also impassable after a hard rain.



Graduating Class, Hazel Green Academy

—Ora L. Shepherd.

This year the school had an enrollment of eighty pupils ranging from the seventh grade through the high school. Out of this group, there were fifteen splendid young men and women graduates prepared to enter college or ready to go back into the hills to teach and help those who had not been so fortunate as they.

On Sunday morning, May 21, Professor Dan C. Troxel of The College of the Bible, Lexington, Kentucky, delivered in his fine, forceful manner, the baccalaureate address which was filled with a challenge for real living.

The Christian Endeavor meeting in the evening, which was a candlelight service conducted entirely by the students, was one of the high points on the commencement program. This beautiful and impressive meeting is looked forward to every year, even though it carries a tinge of sadness, as the best friend of each senior passes on to him or her a lighted candle, expressing his deepest wish for the future. During this part of the service, the entire group present stood around the walls and at the close of the Christian Endeavor benediction, all followed the seniors marching down the center aisle two by two singing "God Be With You Till We Meet Again."

On Monday evening the Class Play was given in a most creditable way, and with as much poise as could be found in any of our high schools.

The Class Day exercises were held on Tuesday, at which time the valedictory and salutatory addresses were given and honors awarded.

Dr. W. G. Eldred, of Lawrenceburg, Kentucky, brother of Ray Eldred who lost his life in Africa some years ago, gave the commencement address.

Out from this institution have gone missionaries, preachers, teachers, who reflect honor upon the academy and upon the society which has been compelled to reduce its appropriations in this needy field as it has in every other department. Perhaps in no piece of work is there greater return for the amount expended and the meager equipment provided. We take off our hats to the faithful teachers and Mr. and Mrs. Stovall, who so gallantly carry on.

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St. Louis, Mo.

# Receipts for Eleven Months Ending May 31, 1933

United Christian Missionary Society  
From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$145,951.68	\$ 65,886.02*	\$ 704.35	\$ 2,417.28*
Sunday Schools	150,124.48	56,912.82*	43.37	119.88*
Christian Endeavor Societies	3,366.42	1,648.56*		5.00*
Missionary Organizations	263,782.51	104,172.17*	503.25	480.41*
Individuals	27,294.07	595.89	3,894.75	2,599.18*
	<b>\$590,519.16</b>	<b>\$228,023.68*</b>	<b>\$ 5,145.72</b>	<b>\$ 5,621.75*</b>
	<b>From Miscellaneous Sources</b>			
Bequests	\$ 14,731.01	\$ 8,691.76	\$ 1,011.68	\$ 6,516.98*
Interest (U. C. M. S.)	57,292.10	15,551.24*	2,841.05	758.39*
Interest (Old Societies)	21,711.50	14,990.83*		
Gifts from Old Societies	35,201.43	11,236.25	14,426.55	28,365.95*
Home Missionary Institutions	43,828.52	11,036.51*		
Benevolent Institutions	52,512.76	12,300.92*		164.37*
Foreign Field Receipts	152,738.18	30,163.13*		
Annuities			6,917.35	5,016.35*
World CALL Subscriptions and Advertising	30,017.62	2,991.09*		
King's Builders		547.46*		
Literature	19,581.14	7,437.15*		
Miscellaneous	24,441.31	823.86*	12,928.42	4,063.16
	<b>\$452,055.57</b>	<b>\$75,914.18*</b>	<b>\$38,125.05</b>	<b>\$36,758.88*</b>
	<b>Board of Education</b>			
Churches	<b>\$ 26,750.33</b>	<b>\$ 7,038.23*</b>		

\*Decrease.

## The Missionary Register

### Arriving on Furlough

Mrs. Chas. P. Hedges, sailing June 29 from Africa.  
Dr. and Mrs. E. B. Pearson, Africa; sailing June 29.  
Mr. and Mrs. Ray E. Rice, India; leaving London, June 9, S. S. "American Banker," American Merchant Line, to New York.  
Mr. and Mrs. F. L. Rowe and Miss Buena Stober sailed from Africa, May 18.  
Miss Lyrel G. Teagarden, China; sailing about July 1.  
Mrs. Walter G. Menzies, India; sailing from London, July 13, for Montreal.

### Returning to Field

Miss Hattie P. Mitchell, Africa; S. S. "Gerolstein," Arnold Bernstein Line, June 13, from New York City.

### Death

Chas. P. Hedges, Monieka, Africa; May 3, 1933.

## For the Church School Worker

### In July World Call

#### For the Superintendent:

Saved: One Church and Twenty-five Homes, Lola B. Conner, page 5  
The Saloon in Retrospect, Albert J. Kennedy, page 7  
It's Hard to Kill a Church, John H. Booth, page 9  
Guarding the Springs of Civilization, A. W. Fortune, page 13  
Civilization's Chief Dependence, Thomas C. Howe, page 15  
Churches May Help Us Worship, A. F. Wickes, page 17  
Charles P. Hedges, C. M. Yocom, page 21  
Two Ways, Albert E. Bailey, page 11  
Guarding the Springs of Civilization, A. W. Fortune, page 13  
Churches May Help Us Worship, A. F. Wickes, page 17  
Charles P. Hedges, C. M. Yocom, page 21  
The Sins of 1933, James A. Crain, page 25  
Book Friends Through the Years, Mrs. Terry King, page 31  
H. L. Pickerill Called, Roy G. Ross, page 45

#### For the Teacher of Adults:

Saved: One Church and Twenty-five Homes, Lola B. Conner, page 5.

The Saloon in Retrospect, Albert J. Kennedy, page 7  
It's Hard to Kill a Church, John H. Booth, page 9  
Guarding the Springs of Civilization, A. W. Fortune, page 13  
Civilization's Chief Dependence, Thomas C. Howe, page 15  
Churches May Help Us Worship, A. F. Wickes, page 17  
Charles P. Hedges, C. M. Yocom, page 21  
Shall We Wait for Super-Missionaries? Guy W. Sarvis, page 22  
The Sins of 1933, James A. Crain, page 25  
An Oregon Itinerary, Evelyn Utter Pearson, page 29  
Book Friends Through the Years, Mrs. Terry King, page 31  
Through the Years, page 38  
Station UCMS Broadcasting, page 43  
H. L. Pickerill Called, Roy G. Ross, page 45  
For the Teacher of Young People:

Guarding the Springs of Civilization, A. W. Fortune, page 13

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H. P. BERGER : : Lebanon, Pa.

Two Ways, Albert E. Bailey, page 11

Charles P. Hedges, C. M. Yocom, page 21

Shall We Wait for Super-Missionaries? Guy W. Sarvis, page 22

The Sins of 1933, James A. Crain, page 25

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Book Friends Through the Years, Mrs. Terry King, page 31

H. L. Pickerill Called, Roy G. Ross, page 45

For the Teacher of Juniors:

An Oregon Itinerary, Evelyn Utter Pearson, page 29

Helps for Leaders of Junior Groups, page 42



Two Negro women met in Miami, Florida. One said, "Aint got no sugar, is you?" "Aint says I aint." "I aint axen you is you aint. Ise axen you aint you is. You is, aint you?"

If all the autos in the world were placed end to end, 98 per cent of the drivers would immediately get out of line and pass the car in front.

"I am very careful: whenever I quarrel with my wife I send the children for a walk."

"Dear little things, one can see they get a lot of fresh air."—*Epworth Herald*.

Mother: "And how do you like school now, Tommy?"

Tommy: "I like it closed."—*Clipped*.

Lady: "I'd like a magazine for a boy—about ten years old."

New Salesman: "We haven't any as old as that, madam. Have you tried the local dentist's office?"—*Grit*.

"I always wondered where all the Smiths came from until I came to this city."

"Then what happened?"

"I saw a sign, 'Smith Manufacturing Company.'"—*Sunshine*.

Doctor: "I suppose, Mrs. Johnson, that you have given the medicine according to directions."

Mrs. Johnson: "Well, doctah, I done mah bes'. You said give Sam one o' dese heah pills three times a day ontill gone, but I done run out o' pills yistaday an' he hain't gone yit."—*Boston Transcript*.

On every side the walls are down,  
The gates swing wide to every land,  
The restless tribes and races feel  
The pressure of Thy pierced hand;  
Thy way is in the sea and air,  
Thy world is open everywhere.

—Frank Mason North, in *Christian Advocate*.

# The Last Page

## Counseling Volcanoes

Just now I cannot speak an exhortation To thrill your class upon its graduation. I first must act as ethical adviser To fourteen young volcanoes and a geyser; Reprove a hurricane, while also showing The Mississippi how to do its flowing; Instruct a thunderhead in lightning-making And teach an earthquake due restraint in quaking. Then, having calmed some waterspouts and squalls, And preached a sermon to Niagara Falls, I may feel better qualified to give Advice to Youth on How It Ought to Live.

—Arthur Guiterman.

## A New Prayer

They told me to cease the old-fashioned prayer of begging and whimpering and wishing and to send up one of gratitude instead. It seems that that's the sort to get better results. "So I shall," said I, "when there's something to be grateful for." But they urged me anyway to make a beginning.

Well, the Lord must have smiled, thanking him as I did for the unknowing dangers I had escaped, the prosperity of others, peach butter on hot biscuits, the many pageants I have escaped seeing, a pair of morning-glory eyes, all Octobers, the colors on my breakfast bowl, velvet nights I have known, thick, plebian bean soup, soft-leaded pencils, the grocer's smile, a child's warm hand in mine, licorice drops, jokes, my mother's comforting caress, close harmony, jumbo pop corn, Beethoven's "Moonlight Sonata," rubber bands, Hymn 406, and on into the night and the next day, and all the nights and days up to now. And that prayer still is going on. They didn't tell me it would last as long as this—and maybe forever!

And now I'm wondering what I was begging and whimpering for before. God must be smiling broadly in His heaven. —Trivia, in *The Indianapolis Star*.

## A Remover

Alcohol will remove grass stains from summer clothes. It will also remove summer clothes, also spring and winter clothes, not only from the man who drinks it, but also from his wife and children. It will also remove household furniture from the house and eatables from the pantry; the smile from the face of his wife, and the happiness from the home. As a remover alcohol has few equals.

—Copied.

## The Two "Standings"

A word I don't like: "outstanding." It had a sort of freshness, a few years ago, but it is now much overworked. It

has been run ragged by all of the wordy folk.

I come across it over and over again, in reports of church societies, in obituary notices, in announcements of visiting speakers. So many people are "outstanding," now, that there's a sort of distinction in staying back in the throng.

A better word, to my notion, is "upstanding." You can be upstanding, if you want to be, without seeming to shove yourself forward. To be outstanding, you have to be a little in front of the crowd; but you can be upstanding and stay right where the crowd is.

It takes two feet and a spinal column to be upstanding. But any man with a protuberant chest can be outstanding.—Justus Lumberline, in *Christian Advocate*.

## "Wombling"

"Preliminaries of some kind seem indispensable to the artist in any line; he must always take a look before the leap. Gladstone once boasted that he never took the trouble to prepare his speeches. The remark drifted to his private secretary, Sir Edward Hamilton, who chuckled and made this delicious comment:

"Well, if he means that he does not sit down at his desk and actually write out the speech word for word, he is right. But what he does do is to lie down on a sofa and womble it in his inside."

"Womble." That's the word; and that's the need—more mental "wombling" of copy ideas before they are put on paper!

## A Vacation for the Minister

Said a church member: "There is no reason for a minister to take a whole month of vacation. The devil never takes a vacation."

Replied the minister: "Certainly not. That's one reason why he is a devil. I'd be one too, if I didn't take a vacation."

## Pleasures that Cost Absolutely Nothing:

Thinking.

Good talk.

Moon and stars by night.

Clouds, winds, sunshine and shadows by day.

Sleep.

Fragrant odors.

The antics of children.

Crying—if you care for that.

Other people's prosperity.

Glimpses of gardens.

The familiarity of old clothes.

God.

Imagination.

Friendship.

Other folks' idiosyncrasies.

Also your own.

Just breathing.

—Trivia.



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